DOCUMENT RESUME

ED 395 490 FL 023 822

AUTHOR	MacLean, Edna Ahgeak
TITLE	North Slope Inupiaq Grammar, First Year. Third Edition, Revised, with Supplement: North Slope Inupiaq Dialogues.
INSTITUTION	Alaska Univ., Fairbanks. Alaska Native Language Center.
REPORT NO	ISBN-1-55500-014-2; ISBN-1-55500-026-6
PUB DATE	93
NOTE	306p.; For a related document, see FL 023 823.
AVAILABLE FROM	Alaska Native Language Center, University of Alaska Fairbanks, P.O. Box 900111, Fairbanks, AK 99775-0120.
PUB TYPE	Guides - Classroom Use - Instructional Materials (For Learner) (051) -- Multilingual/Bilingual Materials (171)
LANGUAGE	English; Inupiaq
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	Alaska Natives; *Dialogs (Language); Glossaries; *Grammar; *Inupiaq; Language Patterns; Morphology (Languages); *Phonology; Pronunciation; *Regional Dialects; Uncommonly Taught Languages
IDENTIFIERS	Alaska (Northwest)

ABSTRACT

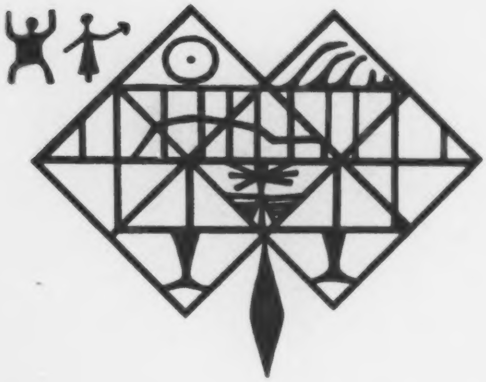
The text covers the phonology and grammar of the variety of Inupiaq, an Eskimo language, spoken in northwestern Alaska. A introductory section explains and maps the geographic distribution of Inupiaq dialects. Subsequent chapters address these topics: pronunciation; phonological processes in Inupiaq; Inupiaq morphology; intransitive verbs; absolutive nouns; intransitive verbs and indefinite objects; locative, terminalis, and ablative noun cases; transitive verbs; relative nouns and interrogative pronouns; possessed absolutive nouns; modalis, vialis, and similaris noun cases; transitive indicative and interrogative moods; and demonstrative pronouns. Three glossaries (stems, postbases and enclitics, and endings) are appended and the grammar's contents are indexed. The separate 13-page supplement contains a series of 13 North Slope Inupiaq dialogues, with morpheme analysis. (MSE)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 395 490

North Slope Iñupiaq Grammar

First Year



Edna Ahgeak MacLean

FL023822

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☒ This document has been reproduced as received from the person or organization originating it

☐ Minor changes have been made to improve reproduction quality

● Points of view or opinions stated in this document do not necessarily represent official OERI position or policy

PERMISSION TO REPRODUCE AND
DISSEMINATE THIS MATERIAL
IN OTHER THAN PAPER COPY
HAS BEEN GRANTED BY
Michael
Krauss
TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)

BEST COPY AVAILABLE

North Slope Iñupiaq Grammar

First Year

Third edition, revised

North Slope Iñupiaq Grammar

First Year

Third edition, revised

Edna Ahgeak MacLean

Alaska Native Language Center
College of Liberal Arts
University of Alaska
Fairbanks, Alaska
1986

NORTH SLOPE IÑUPIAQ GRAMMAR: FIRST YEAR
by Edna Ahgeak MacLean
Third edition, revised

©1986 Alaska Native Language Center
College of Liberal Arts
University of Alaska Fairbanks

All rights reserved

Printed in the United States of America

Originally published in 1979 as *Beginning North Slope Iñupiaq Grammar*
by Edna Ahgeak MacLean, University of Alaska Fairbanks

ISBN 1-55500-026-6

First Printing, 1986	200 copies
Second Printing, 1989	150 copies
Third Printing, 1990	100 copies
Fourth Printing, 1991	150 copies
Fifth Printing, 1993	150 copies

Cover illustration by Ron Senungetuk

Address inquiries to:
Alaska Native Language Center
University of Alaska
Fairbanks, Alaska 99775-0120

It is the policy of the University of Alaska to provide equal education and employment opportunities and to provide services and benefits to all students and employees without regard to race, color, religion, national origin, sex, age, disability, status as a Vietnam era or disabled veteran, marital status, changes in marital status, pregnancy, or parenthood, pursuant to laws enforced by the Department of Education and the Department of Labor, including Presidential Executive Order 11246, as amended, Title VI and Title VII of the 1964 Civil Rights Act, Title IX of the Education Amendments of 1972, the Public Health Service Act of 1971, the Veteran's Readjustment Assistance Act of 1974, the Vocational Rehabilitation Act of 1973, the Age Discrimination in Employment Act of 1967, the Equal Pay Act of 1963, the 14th Amendment, EEOC's Sex Discrimination Guidelines, and Alaska Statutes 18.80.010 et seq., and 14.18.010 et seq., and 36.30.010 et seq. Inquiries regarding application of these and other regulations should be directed either to the University of Alaska Fairbanks, Director of Employee Relations; the Office of Civil Rights, Department of Education, Washington, D.C.; or to the Office of Federal Contract Compliance Programs, Department of Labor, Washington, D.C.

This book is dedicated to
all of the Iñupiaq children
and most especially to my two sons
Stephen Ahgeak MacLean
and
Andrew Okpeaha MacLean.

TABLE OF CONTENTS

Acknowledgments VIII
Introduction IX
Chapter I Pronunciation of Iñupiaq 1
Chapter II Phonological Processes in Iñupiaq 15
Chapter III Iñupiaq Words 42
Chapter IV Intransitive Verbs 62
Chapter V Absolutive Nouns 75
Chapter VI Intransitive Verbs and Indefinite Objects 95
Chapter VII Locative, Terminalis, and Ablative Noun Cases.. 113
Chapter VIII Transitive Verbs 131
Chapter IX Relative Nouns and Interrogative Pronouns 147
Chapter X Possessed Absolutive Nouns 164
Chapter XI Modalis, Vialis, and Similaris Noun Cases 182
Chapter XII Transitive Indicative and Interrogative Moods. 204
Chapter XIII Iñupiaq Demonstrative Pronouns 223
Glossary of Stems 247
Glossary of Postbases and Enclitics 261
Glossary of Endings 268
Index 272

ACKNOWLEDGMENTS

I must admit that the writing of this grammar of the North Slope Iñupiaq dialect has been fun. The following people and I have had at one time or another lively discussions about the contents: Jeff Leer, Steve Jacobson, Michael Krauss, Larry Kaplan and Irene Reed. Thank you.

I would also like to thank Molly Pederson, director of the North Slope Borough School District's Iñupiat Materials Development Center, Martha Aiken, and my mother, Maria Brower Ahgeak for their support and willingness to answer my many questions about the Iñupiaq language. I must also thank my father, Joseph Ahgeak for his remark made at the time that I began the work on the grammar. His remark "asiḷiqiŋitkaluaqpit imña?" prompted me to check my work thoroughly. It is sometimes useful to have one reluctant supporter during the course of one's work.

My husband, Stephen F. MacLean, helped me tremendously when I began using a computer to work on the grammar. He made the program, that I currently use, which has the Iñupiaq symbols ġ, ŋ, ñ, ḷ, ł, and ł̣. My sincere thanks go to him for his help and also for the patience and encouragement that he has shown me.

Larry Kaplan and Michael Krauss, also of the Alaska Native Language Center, were very helpful in the writing of the first two chapters. Throughout the writing of the grammar, Michael Krauss has been very cooperative in making suggestions, many of which I have used.

I would also like to express my appreciation for the patience and support which many Iñupiaq students have given me during the ten years that I have taught.

While writing the grammar I found the following two works on Eskimo languages most useful: *A Grammatical Outline of the Eskimo Language of West Greenland* by Knut Bergsland (Oslo, Norway 1955) and *Yup'ik Eskimo Grammar* by Reed, et al (Alaska Native Language Center, Fairbanks, Alaska 1977).

I take all responsibility for any errors found in the grammar.

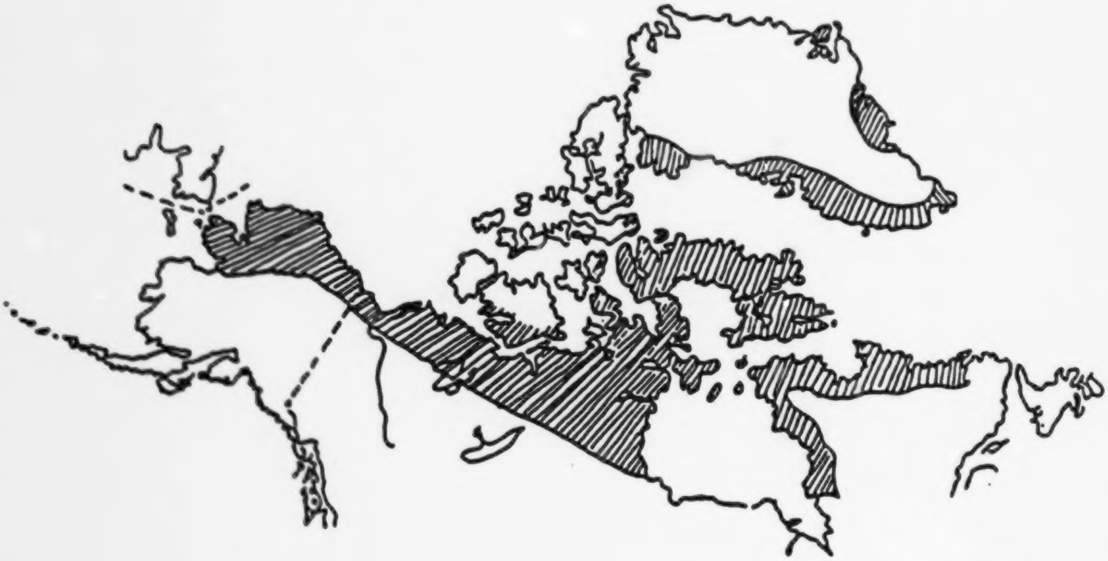
Edna Ahgeak MacLean
Alaska Native Language Center
College of Liberal Arts
University of Alaska
Fairbanks, Alaska 99775-0120

August, 1986

INTRODUCTION

The Inuit of Alaska, Canada, and Greenland speak the Inuit language. The term Inuit is used to refer to people who form one branch of the Eskimo language family, sometimes referred to as Eastern Eskimo. The other branch, sometimes referred to as Western Eskimo, includes the Yupik peoples of southwestern Alaska, the Pacific Gulf of Alaska, St. Lawrence Island, and Siberia. The Inuit of Greenland call themselves Kalaałłit. The Inuit of Canada call themselves Inuit and Inuvialuit. The Inuvialuit live in the MacKenzie River delta. The Inuit in Alaska call themselves Iñupiat.

The Inuit language is a continuum of dialects which extends from Unalakleet to Nome to Kotzebue to Barrow to Barter Island in Alaska; from Akłavik to Eskimo Point to Rigolet in Canada; and into all of Greenland. The darkened area of the map below shows where the Inuit language is spoken. There are approximately 70,000 speakers of the Inuit language (45,000 in Greenland, 20,000 in Canada, and 5000 in Alaska).



The Inuit language in Greenland is called Kalaałłisut; in Canada, Inuktitut, Inuttut or Inuvialuktun; and in Alaska, Iñupiaq.

Alaskan Iñupiaq has four major dialect divisions - North Slope, Malimiut, Qawiaraq, and Bering Strait.

The Bering Strait dialect is spoken in the villages of Shishmaref, Wales, Brevig Mission, and Teller on the Seward Peninsula, and on King Island and Little Diomede. The people of King Island have moved to Nome, but the people of Little Diomede still live on their island.

The Qawiaraq dialect is spoken in the villages of Teller, Nome, Mary's Igloo, Council, Golovin, White Mountain, Elim, Shaktoolik, and Unalakleet. The village of Teller is also listed under Bering Strait, indicating that the village is an amalgam of people speaking the two distinct dialects. The villages of Shaktoolik and Unalakleet are listed again under Malimiut.

The Malimiut dialect is spoken in the villages of Unalakleet, Shaktoolik, Koyuk, Deering, Buckland, Noatak, Kotzebue, Kiana, Noorvik, Selawik, Shungnak, Ambler, and Kobuk. The Malimiut dialect is divided into Northern and Southern Malimiut. Southern Malimiut is spoken in Koyuk, Shaktoolik, and Unalakleet. Northern Malimiut is spoken in the other villages.

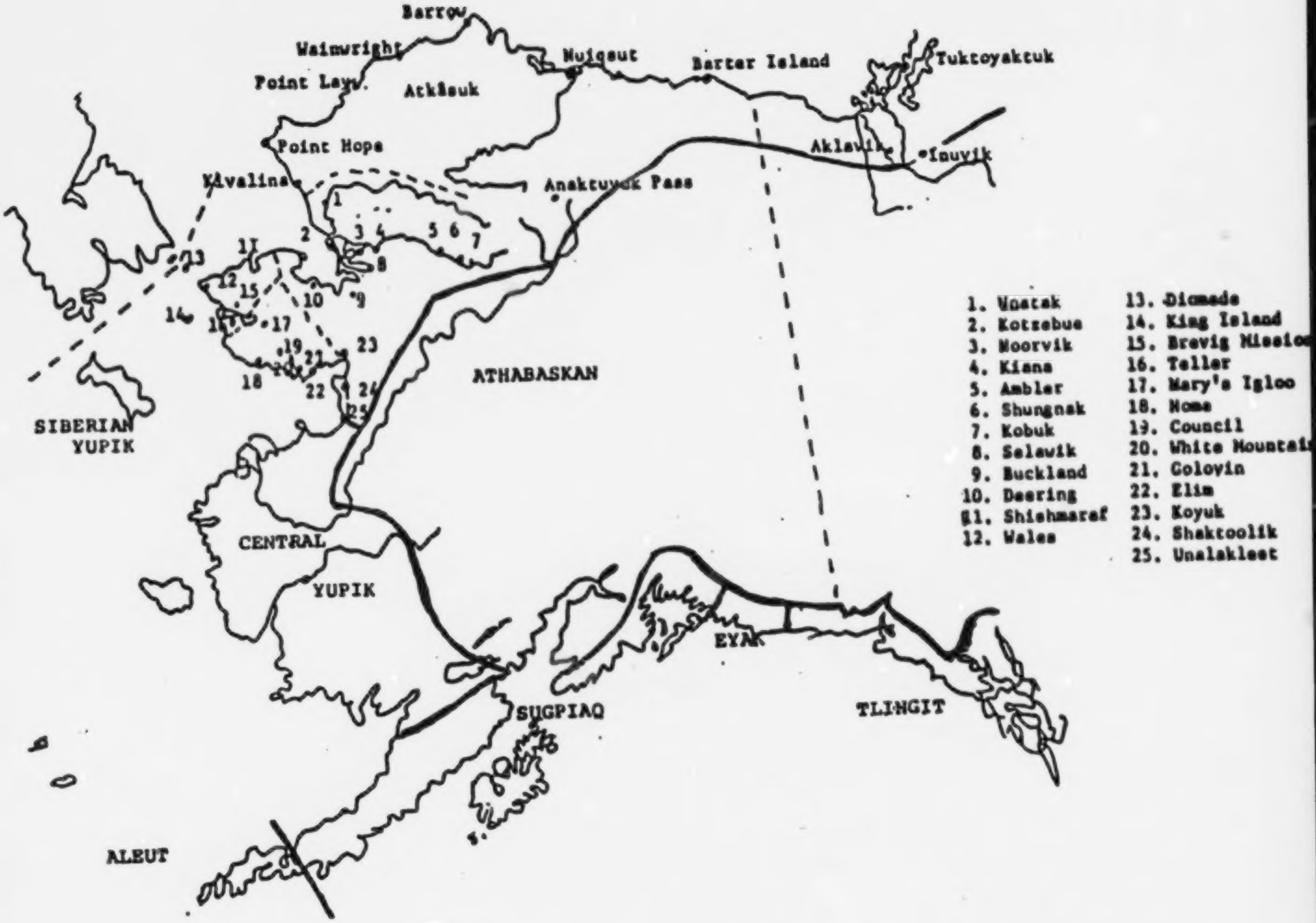
The North Slope Iñupiaq dialect is spoken in the villages of Kivalina, Point Hope, Point Lay, Wainwright, Atqasuk, Barrow, Nuiqsut, Barter Island, and Anaktuvuk Pass. The varieties of North Slope Iñupiaq spoken in Point Hope and Anaktuvuk Pass are distinct sub-dialects.

Phonologically, the most obvious difference between Anaktuuvak Pass Iñupiaq and the Inupiaq spoken in the other North Slope villages is the use of the [h] sound in Anaktuvuk Pass wherever an [s] sound occurs in North Slope Iñupiaq spoken in the other villages. Here are some examples:

Anaktuvuk Pass	Others	
humi	sumi	where?
niġihuktuq	niġisuktuq	he wants to eat

Between Point Hope Iñupiaq and the Iñupiaq spoken in the other North Slope villages, the most obvious difference is the use of the "spirantized" [y] sound and the [zh] sound found in Point Hope wherever a palatal stop [ŧ] or [ch] and an alveolar stop [t] occur in final position in the Iñupiaq spoken in the other villages. Here are some examples:

Point Hope	Others	
[qimmiy]	[qimmiŧ] or [qimmich]	dogs
[uvaguzh]	uvagut	us
[iñuiy]	[iñuiŧ] or [iñuich]	persons


Barrow
Wainwright
Point Lay
Atkåsuk
Nuiqsut
Barter Island
Tuktoyaktuk
Point Hope
Kivalina
Anaktuvuk Pass
Aklavik
Inuvik
ATHABASKAN
SIBERIAN YUPIK
CENTRAL YUPIK
EYAK
SUGPIAQ
TLINGIT
ALEUT
1. Noatak
2. Kotzebue
3. Noorvik
4. Kiana
5. Ambler
6. Shungnak
7. Kobuk
8. Selawik
9. Buckland
10. Deering
11. Shishmaref
12. Wales
13. Diomede
14. King Island
15. Brevig Missio
16. Teller
17. Mary's Igloo
18. Nome
19. Council
20. White Mountai
21. Golovin
22. Elim
23. Koyuk
24. Shaktoolik
25. Unalakleet

This map shows the villages where North Slope Iñupiaq is spoken in Alaska. Also shown by numbers 1-25 are the villages where the other dialects of Alaskan Iñupiaq are spoken, Malimiut and Seward Peninsula. In the villages of Aklavik and Inuvik in Canada, an Iñupiaq dialect very similar if not identical to Anaktuvuk Pass Iñupiaq is spoken. In Tuktoyaktuk, Inuvialuktun is spoken.

BEST COPY AVAILABLE

Although this grammar treats North Slope Iñupiaq, it will serve students of Malimiut Iñupiaq almost as well. Students of Bering Strait and Qawiaraq Iñupiaq will also find it very useful.

CHAPTER I PRONUNCIATION OF IÑUPIAQ

1.1 How Are Speech Sounds Produced?

Air is forced out of the lungs, passes through the windpipe and exits through the mouth, the nose, or both. When we exhale normally, the air exits freely. Speech sounds are produced when various obstacles, like tongue and lips, are moved into position in the vocal tract.

1.2 Consonants are produced when the flow of air is restricted in some way in the vocal tract.

A. *Stop* consonants are produced by completely closing off the flow of air, letting pressure build up, and then releasing the trapped air. Iñupiaq stops are **p**, **t**, **ch**, [t], **k**, and **q**. **p**, **t**, [t], **k**, and **q**, are not aspirated, but released gently, without a puff of air.

B. *Fricatives* are produced when the flow of air is obstructed but not entirely blocked. This is done by making the air flow through a narrow passage which is almost, but not quite, closed. When the air passes through such a small opening, a natural kind of friction occurs. These sounds are therefore called *fricatives*.

C. *Nasal* consonants are produced by making a closure in the mouth, just as for a stop. There are three ways to close the flow of air: 1. using the lips, e.g., **m**; 2. putting the tip of tongue against the alveolar ridge, e.g., **m**; 3. raising the back of the tongue to the velum, e.g., **ŋ**. When the flow of air through the mouth is restricted in those three ways, the air flows through the nasal cavity; therefore, consonants **m**, **n**, and **ŋ** are called *nasals*.

1.3 In addition to the different ways in which they can be made, as discussed under 1.2, consonants can be distinguished according to *where* in the vocal tract they are made or *which organs* are used to make them.

A. *Labials* involve the lips. The consonant **p** is a labial stop produced with both lips; therefore, it is called a *bilabial* stop. The consonants **v** and [f] are fricatives produced by placing the upper teeth against the lower lip; therefore they are called *labiodental* fricatives. The consonant **m** is a *bilabial* nasal.

B. *Alveolar* consonants are produced when the tip of the tongue touches or comes near the ridge, called the alveolar ridge, directly behind the upper teeth. The consonant **t** is an *alveolar* stop, **s** is an *alveolar* fricative, and **n** is an *alveolar* nasal.

C. *Palatal* sounds are produced against the *palate* or "roof of the mouth." In Iñupiaq, ch, ł̣, ḷ, and ñ are *palatals*. Moving the articulation of an alveolar sound to this position is called *palatalization*.

D. *Velar* sounds are produced at the middle of the mouth cavity where the hard palate (hard part of the roof of the mouth) ends and the soft palate or *velum* begins. Iñupiaq has a *velar* stop k, two *velar* fricatives g and [x], and a *velar* nasal ŋ.

E. *Uvular* sounds are produced farther back in the mouth than velars. The *uvula* is the fleshy piece which hangs down at the back of the velum toward the throat. The consonant q is a *uvular* stop; ġ and [X] are *uvular* fricatives.

1.4 Voicing or absence of voicing is an important feature of many consonants.

A. When air is forced out of the lungs and through the windpipe, it meets the vocal cords, which are two thin but flexible membranes.

1. If these membranes are tightly closed, they can prevent the air from passing between them.

2. If close together, but not shut, they vibrate rapidly when air passes between them.

3. The third possible position of the vocal cords is completely open, which means that the air passes freely, and the membranes do not vibrate.

B. *Voiced* sounds are produced when the vocal cords are partially closed and the flowing air causes them to vibrate.

1. You can feel this vibration if you say a continuous voiced sound like *zzzz* and place your fingers on your windpipe.

2. Voiced stops are *b*, *d*, and g in English. Barrow Iñupiaq has no voiced stops.

3. Voiced fricatives are v, l, ḷ, y, r, g, and ġ in Iñupiaq.

4. All nasals are voiced in Iñupiaq and English.

C. *Voiceless* sounds are produced when the vocal cords are completely open and there is no vibration.

1. You can feel the difference in vibration between z (voiced) and s (voiceless) by placing your fingers on your throat as you say these sounds.

2. Voiceless stops in Iñupiaq are p, t, ch, k, and q.

3. Voiceless fricatives in Iñupiaq are [f], ł, ł̣, s, sr, [x], [X], and h.

1.5 *Vowels* are produced when the air passing through the mouth cavity from the lungs is not obstructed but only shaped by the cavity. The tongue and the lips assume different positions which account for the different vowels.

A. The position of the tongue may be high or low.

1. a is called a *low* vowel because the tongue remains at the bottom of the mouth when you pronounce a.

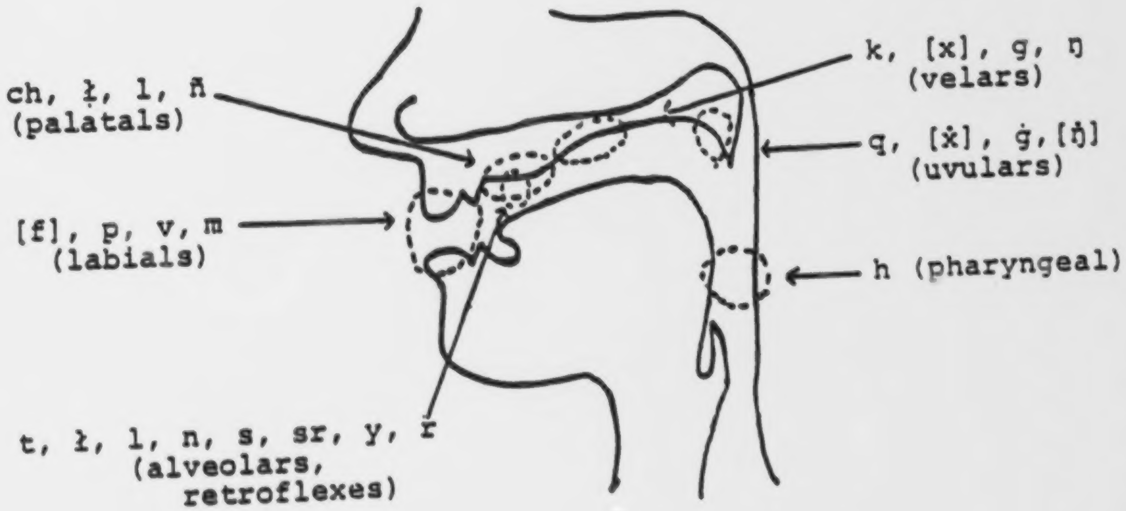
2. i and u are *high* vowels because some part of the tongue is raised to pronounce them.

B. The tongue's position may also be seen in terms of front and back.

1. i is made by raising the front of the tongue toward the alveolar ridge behind the teeth. Thus, i is made in the front of the mouth with the tip of the tongue. i is a *front* vowel.

2. u is made by raising the back of the tongue so that it approaches the rear of the palate. u is a *back* vowel.

1.6 This diagram of the mouth shows where the Iñupiaq consonant sounds are articulated.


ch, ł̣, l, ñ
(palatals)
k, [x], g, ŋ
(velars)
q, [ẋ], ġ, [ŋ̇]
(uvulars)
[f], p, v, m
(labials)
h (pharyngeal)
t, ł, l, n, s, sr, y, r
(alveolars,
retroflexes)

1.7 The Iñupiaq Consonant Grid.

	labials	alveolars	palatals		retroflexes	velars	uvulars	glottals pharyngeals
Stops	p	t --->	ch/[ṭ]			k	q	'
Fricatives voiceless	[f]	ł --->	ł̣	s	sr	[x]	[X]	h
Fricatives voiced	v	l --->	ḷ	y	r	g	ġ	
nasals	m	n --->	ñ			ŋ	[ŋ]	

The consonant grid arranges the sounds of the North Slope Iñupiaq language in an informative manner, so that someone who does not know the writing system but knows something of phonetics or speech sounds can tell what each symbol represents.

Every consonant may be classified according to two criteria: first, where in the vocal tract the sound is produced, or place of articulation; second, how or by what process the sound is produced, or manner of articulation.

The vertical columns of the consonant grid are labeled with five basic places of articulation of Iñupiaq consonants, from the lips (labials) to the pharynx (pharyngeals).

The horizontal rows represent the four possibilities for manner of articulation of an Iñupiaq consonant: stops, fricatives, voiceless and voiced, and nasals.

In this way, each symbol on the consonant grid can be identified according to the row and column in which it stands. For instance, t is an alveolar stop; g is a voiced velar fricative, etc.

1.8 Explanation of Specific Sounds and Symbols.

A. There are four sounds in North Slope Iñupiaq which are represented by digraphs in the writing system. A digraph is a combination of letters used to represent one single sound. In English, *ng*, as in *sing* and *thing*, is a digraph which stands for the velar nasal written with the symbol ŋ in Iñupiaq. The four digraphs in Iñupiaq are **ch**, **sr**, **kh** for the sound [x], and **qh** for the sound [X], each a single sound written with two consonants.

B. The palatal sounds found in the third column of the consonant grid occur chiefly in the Northern Malimiut dialects and the North Slope dialects. The Seward Peninsula dialects lack this consonant series.

The writing system indicates palatalization by putting a dot under the letter in the case of ḷ and ł̣. The palatal t is written **ch** except before another consonant (see Chapter II, Section 2.3, middle paragraph, page 21).

C. While a dot under a letter indicates palatalization, a dot over a letter indicates that a sound is pronounced farther back in the mouth.

D. Following the arrows on the chart, one sees that the alveolar consonants may undergo palatalization. This process is further described in the next chapter entitled "Phonological Processes in Iñupiaq."

E. Four of the symbols on the consonant grid are enclosed in brackets. The brackets indicate that the symbol is not needed in the writing system, although the sound is present phonetically in the language.

The circumstances in which these sounds in brackets occur and how they are spelled will be discussed in the next chapter under the section Assimilation.

1.9 The North Slope Iñupiaq Consonants.

A. The consonants in the first row of the consonant grid are voiceless stops.

As mentioned above, the Iñupiaq voiceless stops **p**, **t**, **k**, and **q** are not aspirated as they often are in English. Pronounce the following English words while holding your hand in front of your mouth: *pin*, *top*, *kill*, then say *spin*, *stop*, and *skill*. You should feel the puff of air hitting your hand when you say *pin*, *top*, and *kill*, but not when you say *spin*, *stop*, and *skill*. Aspiration is said to occur when the puff of air is released from the mouth. Here are some Iñupiaq words containing voiceless stops **p**, **t**, **k**, and **q** in initial and medial positions:

pisiksi
(archer's) bow

aapa
father

tumi

footprint

atigi
parka

kutchuq
chewing gum; resin

aaka
mother

akiłhun
lantern chimney

qaugak
duck

aaqagu
wait a minute; later on

The Iñupiaq **p** closely resembles the English *p* in *spin*, *speak*, and *spoil*. The Iñupiaq **t** closely resembles the English *t* in *stop*, and *still*, and the Iñupiaq **k** resembles the English *k* in *skill* and *skull*. The Iñupiaq **q** is a voiceless uvular stop not found in English. Here are some Iñupiaq words containing the voiceless stops **t**, **k**, and **q** in word final position:

uniat
sled

siksrik
squirrel

quaq
frozen meat or frozen fish

Palatalized consonants are pronounced with the front part of the tongue pressed up against the roof of the mouth and the teeth all along the hard palate, i.e., with the mouth in position for pronouncing *i* or *y* along with the consonant.

When **t** becomes palatalized at the end of a word, it can be written with either a **ch** or a **t** (representing a palatal [ṭ] which is unreleased), for example:

iñuich *or* **iñuit**	people
siksriich *or* **siksriit**	squirrels

The pronunciation given the **ch** is released, like English *ch* in *hitch*, and the **t** for [ṭ] is unreleased, as in the speech of many Barrow people. In this grammar the **ch** digraph will not be used word final; instead **t** will be used to represent both palatal sounds **ch** and [ṭ], and non-palatal **t**.

Following a **strong I** (discussed in Chapter II, Section

2.2) and before another consonant, t becomes palatalized and is usually pronounced unreleased. In this one case, the Iñupiaq orthography underdifferentiates by not writing the palatalized **t** differently. For example, **qimmItka** 'my dogs' and **tavsItka** 'my belts for carrying a baby on back' have palatalized **t** after I, but **tumitka** 'my footprints' and **atigitka** 'my parkas' have plain **t** after weak i. The two different sounds are both represented by t between the I or i and the second consonant.

Pronounced like English *tch*, Iñupiaq **tch** is an affricate, found only between two vowels. Here are some examples.

natchiq
seal

kutchuq
chewing gum; resin

B. The next two rows of the consonant grid contain the fricatives. The second row contains the voiceless fricatives and the third row contains their voiced counterparts. The consonants [f], **ł**, **ł̣**, **s**, **sr**, [x], [X], and **h** are the voiceless fricatives, and their voiced counterparts are **v**, **l**, **ḷ**, **y**, **r**, **g**, and **ġ**, respectively.

The voiceless labial fricative [f] is written with the symbol v because it is predictable in Iñupiaq words. Whenever the symbol v occurs in a consonant cluster with a voiceless consonant, it represents the voiceless labial fricative [f]. Here are some examples:

tavsi
belt for carrying a baby on back

aqvaluqtaaq
something round

The voiced counterpart of the voiceless labial fricative [f] is v. The Iñupiaq v has the same sound as the English v in *love* and *have*. It is found in Iñupiaq words such as **aiviq** 'walrus', **aviŋŋaq** 'lemming', and **aġviq** 'whale'.

The voiceless alveolar fricative **ł** is foreign to English. It is pronounced with the tip of the tongue against the alveolar ridge, forcing the air off the sides of the tongue by the back teeth and out the sides of the mouth. It is found in Iñupiaq words such as **akłaq** 'brown or grizzly bear' and **miqłiqtuq** 'child'.

The voiced counterpart of the voiceless alveolar fricative **ł** is l. It is found in Iñupiaq words such as **ulu** 'woman's knife' and **qallun** 'cup'. It is similar to the English *l* in *love* and *delight* but often more strongly articulated.

The voiceless palatal fricative **ł̣** is produced in the same way as ł but with more of the front of the tongue raised toward the palate with the tongue and lips more in the position for pronouncing the y or i. Here are some Iñupiaq words which contain the sound:

sikł̣aq
pickax

akił̣hun
lantern chimney

savił̣haq
metal

The voiced counterpart of the voiceless palatal fricative ł̣ is ḷ. Its closest equivalent in English is found in the word *million*. This sound is found in Iñupiaq words such as **iḷa** 'relative; a part of something' and **iḷiappak** 'poor person; orphan'.

The Iñupiaq voiceless alveolar fricative **s** is similar to the English s. It has no voiced counterpart [z] in North Slope Iñupiaq.

Here are some examples in Iñupiaq:

sikł̣aq
pickax

savił̣haq
metal

tavsi
belt for carrying a baby on back

pisiksi
(archer's) bow

The Iñupiaq retroflexed voiceless alveolar fricative **sr**, pronounced with the top of the tongue somewhat cupped and curled back, is slightly similar to English *shr* in *shrub*. Some Iñupiaq words containing the sound are **siksrik** 'squirrel' and **iqsraq** 'cheek'.

The Iñupiaq retroflexed voiced alveolar fricative **r**, as in iri 'eye' and irri 'extremely cold air', is produced by slightly curling back the tip of the tongue as it is raised close to the alveolar ridge. Iñupiaq **r** has a range of sounds intermediate between English *z* and *r*. It is the voiced counterpart of **sr**.

The Iñupiaq voiced velar fricative **g**, as in **atigi** 'parka' and **iglu** 'house', is the voiced counterpart of the voiceless velar fricative [x] written with the symbol **k**, as in **akłaq** 'brown or grizzly bear', or with **kh**, as in **Atakhii!** 'Oh, look at that!'. The Iñupiaq velar fricatives [x] and g do not have sound equivalents in English, unlike the Iñupiaq velar stop k. The Iñupiaq voiced velar fricative g is produced by placing the middle of the tongue against the hard palate, as you would to produce the English g, but instead of stopping the flow of air as you would for the English g, you allow the air to escape through the middle of the mouth. The place of articulation for the voiceless velar fricative [x] is the same as for the voiced velar fricative g.

When the Iñupiaq voiced velar fricative g is followed or preceded by the vowel u, it has a sound resembling the *w* sound in the English words *woo* and *would*. For example:

qakugulu
until next time

aaqagu
wait a minute; later on

The Iñupiaq voiced uvular fricative ġ, as in **aġnaq** 'woman', **aġviq** 'whale', and **iġñiq** 'son', is the voiced counterpart of the voiceless uvular fricative [X], which is written with the symbol q before sr, ł̣, ł, and v, as in **iqsraq** 'cheek', **iqł̣ak** 'hook and line (used to snag burbot through ice)', **miqłiqtuq** 'child', and **aqvaluqtaaq** 'something round'; or qh between vowels, as in **aaqhaalIq** 'old squaw duck', and **uqhuq** 'lead (metal)'. Some Iñupiaq speakers pronounce the voiceless uvular fricative **qh** like the voiceless pharyngeal fricative **h** when the **qh** is followed by a long vowel or a short vowel followed by a geminate consonant or cluster, as in **aaqhaalIq** [**aahaalIq**] 'old squaw duck'.

The voiceless pharyngeal fricative **h** is most commonly found in combination with the voiceless fricatives ł or ł̣. Here are some examples:

savił̣haq
metal

akił̣hun
lantern chimney

Within the row containing the voiced fricatives, we have the consonants **y** and **r**. The voiced consonants **y** and **r** are found in all of the Iñupiaq dialects. The Iñupiaq glide **y** is equivalent to the English *y* in *yes* and *yard*. Here are some examples:

qayaq
kayak

ayuktaq
ball

C. The last row of consonants on the consonant grid contains nasals. The Iñupiaq nasals are all voiced. The Iñupiaq labial and alveolar nasals m and n are equivalent to the English *m* and *n* in *money* and *nut*.

The Iñupiaq velar nasal ŋ is equivalent to the English *ng* in the following words: *long*, *king*, and *sing*. Here are some Iñupiaq examples:

aŋun
man

aviŋŋaq
lemming

The Iñupiaq voiced uvular nasal [ŋ] is simply a nasalized variant of ġ used by some speakers next to a nasal.

Here are some examples:

aġnaq can be heard as [aŋnaq] woman
iġñiq can be heard as [iŋñiq] son

The Iñupiaq ñ is like the Spanish *ñ* in *mañana* 'tomorrow', or the *nio* in *onion*, with the mouth and tongue in position for y or i. Here are some examples:

iñuk
person

iġñiq
son

D. Most Iñupiaq consonants can be long or short. The distinction between long and short is crucial. Here are some examples:

iñuk
one person

iññuk
two people

iri
eye

irri
cold air

E. As mentioned above, the Iñupiaq consonant grid is designed to classify and show the relationships which exist among the sounds of Iñupiaq. Sounds found in the same row are produced using the same manner of articulation; sounds in the same column share their place of articulation.

Sounds can change into other sounds by processes which, as we shall see, are very orderly. If a sound changes, the result will be a related sound, and this relationship will be shown by the consonant grid. The next chapter is devoted to the topic of *sound change*.

1.10 The Iñupiaq Vowels.

The North Slope Iñupiaq language has three vowels: **a**, i, and u, phonetically.

	front		back
high	i		u
low		a	

The Iñupiaq vowel **a** has a sound similar to the vowel sound in English words *run* and *what*. Iñupiaq examples are:

Kiña una?
Who is this?

Nayuk.
Nayuk. (personal name)

Suna una?
What is this?

Atigi.
Parka.

The Iñupiaq vowels **i** and **u** are both high vowels. The vowel **i** has a sound similar to the *i* in the English word *it*. Iñupiaq examples are:

iłiappak
poor person; orphan

iñuk
person

iła
relative; a part of something

The vowel **u** has a sound similar to the *oo* in *wood* and *u* in *put*. Iñupiaq examples are:

kutchuq
gum, resin

iglu
house

North Slope Iñupiaq has nine possible pairings of these three vowels. A *diphthong* is a cluster of two different vowels pronounced in one syllable.

ai	as in aiviq	walrus
ia	as in uniat	sled
au	as in qauq	forehead
ua	as in quaq	frozen meat or fish
iu	as in niu	leg
ui	as in iñuit	people

Iñupiaq has three long vowels (cluster of the same vowels):

aa	as in **aapa**	father
	aaka	mother
uu	as in **kuuk**	river
	uluuraq	woman's knife
ii	as in ii	yes

Below are the Iñupiaq diphthongs, vowel clusters and long vowels with English words containing an equivalent or similar sound where there is one.

Iñupiaq diphthongs and long vowels	English word containing equivalent or similar sounds
ai	Irish, pie, cry
ia	media, area
au	how, thou
ua	quarter, quality
iu	cute, few
ui	gooey, phooey
aa	father, obstacle
uu	boot, rule
ii	neat, meet

CHAPTER I EXERCISES

A. An oral exercise using the Iñupiaq questions **Sunauna?** "What is this?" and **Kiñauna?** "Who is this?". The question **Sunauna?** is used when asking about an animal or an object. **Kiñauna?** is used when the question refers to a person. The students are in groups of two. Each student holds an equal number of cards with pictures of the nouns to be learned listed in the Chapter I vocabulary. The students alternately ask the questions **Sunauna?** "What is this?" and **Kiñauna?** "Who is this?" as he or she holds the card up for the other to see. Examples:

A. Student 1: **Sunauna?**
What is this?
Student 2: **Atigi.**
Parka.

B. Student 1: **Kiñauna?**
Who is this?
Student 2: **Larry.**
Larry.

C. Student 1: **Sunauna?**
What is this?
Student 2: **Iglu.**
House.

Etc....

Note: The special symbols I and Q found in the vocabulary are explained in Chapters II and III. Derivatives are indented under their bases. The subsript $_d$ indicates duality (see Chapter III, Section 3.5 for more information).

aaka	mother
aapa	father
aaqhaalIq	old squaw duck *(Clangula hyemalis)*
aġnaq	woman
aġviQ	whale
aiviQ	walrus *(Odòbenus rosmarus)*
akił̣hun	lantern chimney
akłaq	grizzly bear
aŋun	man
aqvaluqtaaq	something round
atakhii	*(exclamation)* look at that!
atigi	parka
aviŋŋaQ	lemming
ayuktaq	ball
iglu	house
iġñiQ	son
ii	yes
iḷa	relative, part of something
iḷiappak	poor person; orphan
iñuk	person
iññuk	people$_d$
iñuIt	people
iqł̣ak	hook and line (used to snag burbot through ice
iqsraq	cheek (of face)
iri	eye
irri	very cold air
kiña una	who is this?
kutchuq	chewing gum; resin
kuuk	river
miqłiqtuq	child
natchIQ	seal
niu	leg
pisiksI	bow (of bow and arrow)
qallun	cup
qaugak	duck
qayaq	kayak
quaq	frozen meat or frozen fish
savik	knife
savił̣haq	metal
sikł̣aq	pickaxe
siksrIk	squirrel
siksrIIt	squirrels
suna una	what is this?
tavsI	belt
tumi	footprint
ulu *or* uluuraq	woman's knife
uniat	sled

CHAPTER II PHONOLOGICAL PROCESSES IN IÑUPIAQ

2.1 Assimilation.

North Slope Iñupiaq has very strict rules as to which consonants can occur next to each other and how many there may be. A group of consonants is called a consonant cluster; in Iñupiaq, consonant clusters never contain more than two consonants.

For North Slope Iñupiaq, most consonant clusters may not contain sounds which come from different rows on the consonant grid. If two consonants occur in a cluster, they must be in the same row in the consonant grid. Since t is a stop, the only consonant it may cluster with is another stop. Possible clusters including t then are: pt, tp, tk, kt, tq and qt, but not tŋ, gt, etc.

The only time a consonant cluster may contain sounds from two different rows is when one sound is a voiced fricative l, g or ġ and the other is a nasal. In North Slope Iñupiaq, it is possible to have clusters like gn, ġn, nġ, ml, ŋl, etc. Examples are words like aġnaq "woman", igña "that one" and aġnamlu "and the woman". But some speakers may vary these freely with [aŋnaq], iŋña and aġnavlu.

A velar sound and an uvular sound are never found together. kq, qk, gġ and ġg are impossible clusters.

In Eskimo languages, many suffixes are added to stems; often the last consonant of a stem and the first consonant of a suffix will create an impossible cluster, or two consonants from different rows on the consonant grid. When this happens, one consonant must change to resemble more closely the other consonant. It is almost always the first consonant in a cluster which will adapt to the second one.

This type of sound change, where one sound becomes more like a neighboring sound, is called assimilation.

Look at these examples (the plus sign indicates that the following suffix is added to the stem without any deletion):

1.	aiviQ walrus	+lu and		--->	aiviġlu and a walrus
			ql	--->	ġl
2.	kamik boot	+lu and		--->	kamiglu and a boot
			kl	--->	gl
3.	aqpat to run	+niaq +tuq will he		--->	aqpanniaqtuq he will run
			tn	--->	nn

4.	kamik to put boots on	+niaq +tuq will he	--->	kamigniaqtuq *or* kamiŋniaqtuq he will put boots on
		kn	--->	gn ---> ŋn
5.	iḷisaq to study	+niaq +tuq will he	--->	iḷisaġniaqtuq he will study
		qn	--->	ġn ---> [ŋ]n
6.	aqpat to run	+luni by ___ing	--->	aqpalluni running, he...
		tl	--->	ll
7.	makit to stand	+łuni by ___ing	--->	makiłłuni standing up, he...
		tł	--->	łł
8.	aqpat to run	+vIk place	--->	aqparvik race track
		tv	--->	rv
9.	aġnat women	+guuq it is said that	--->	aġnarguuq it is said that women...
		tg	--->	rg
10.	siksrIIt squirrels	+guuq it is said that	--->	siksriiyguuq it is said that squirrels...
		[t]g	--->	yg
11.	makit to stand up	+man when he	--->	makinman when he stood up
		tm	--->	nm
12.	aġnam (of) the woman	+lu and	--->	aġnamlu *or* aġnavlu and (of) the woman
		ml remains ml *or* ml	--->	vl
13.	aŋun the man	+lu and	--->	aŋunlu *or* aŋullu and the man
		nl remains nl *or* nl	--->	ll

In example 1, the impossible cluster ql must be altered by assimilation of the first consonant to the second. The Consonant Grid shows l to be a voiced fricative. The q must also become a voiced fricative to match this l. Moving vertically down the uvular column, you will find that ġ is the voiced fricative most closely related to the stop q. The impossible cluster ql changes to the acceptable cluster ġl.

In example 2, the same reasoning can be followed to explain the change of the kl cluster to gl. Similarly, in example 3, tn becomes nn.

As mentioned before, g and ġ may occur next to nasal consonants. For this reason, kn ---> gn or ŋn; and qn ---> ġn or [ŋ]n. However ŋ̇ is not a symbol in the writing system. We write ġ instead, which may be pronounced [ŋ̇] next to a nasal.

In examples 8 and 9, the impossible clusters tv and tq become rv and rg (regular for t not after strong I and not before l).

In example 10, tg after strong I becomes yg.

Then in examples 12 and 13, the consonant clusters ml or nl may become vl or ll, respectively.

Many Iñupiaq words contain what appear to be clusters of a stop and a fricative:

qł	miqłiqtuq child
ksr	siksrIk squirrel
qs	tauqsiqsuq he buys something
qv	aqvaluqtaaq something round

However, assimilation also takes place in these clusters, though it is not shown in the spelling. When q and k come before a voiceless fricative, as in these examples, they are assimilated and also become voiceless fricatives, pronounced [x] and [ẋ], respectively. A written stop is pronounced as a voiceless fricative when it precedes a voiceless fricative, but the [ẋ] remains written q and the [x] remains written k.

Between vowels [ẋ] is represented by qh and [x] by kh.

Next to a voiceless fricative, a labial consonant will undergo assimilation and become itself a voiceless labial fricative. The consonant grid tells us that [f] is the voiceless fricative; but since the symbol is enclosed in brackets, it cannot be written in a word. Instead, v is written in these cases and pronounced as [f].

tavsI belt	(pronounced as ta[f]si)
aqvaluqtaaq	(pronounced as a[ẋ][f]aluqtaaq)

something round

In the case of aqvaluqtaaq, the v assimilates first to q becoming [f], then q assimilates to [f] becoming [ẋ].

Exercise on Assimilation

Add the endings given to the words below, using the consonant grid and the rules you have learned, to change unacceptable consonant clusters where necessary.

Example: aqpat + vik ---> aqparvik place to run, racetrack

1. irrak +lu....................................and two eyes.
2. igluk +ni...............................in the two houses.
3. aŋun +mun....................................to the man.
4. aġviQ +miñ..............................from the whale.
5. pisuaq +tuq................................he is walking.
6. makit +nIaŋIt +kaa...............he will not set it upright.
7. isiq +niaq +tuŋa................................I will enter.
8. anI +saaġi +ruq................he is deliberately present.
9. annIq +niaq +tut..........................they will get hurt.
10. ił̣isaq +man...........................when he studies.
11. aqpat +man................................when he runs.
12. savak +pa..................................is he working?
13. puumit +nak.........................(you) do not swim.
14. tautuk +lagu..............................let me see him.
15. tauqsIq +lagu..............................let me buy it.
16. aqi +ŋIt +kaa.........................she did not kick it.
17. sukkIt +niaq +pa..................will she step on a nail?
18. taiguaq +niaq +tuq..........................he will read.
19. ił̣isaq +niaq +pa..........................will he study?
20. savak +niaq +pa..............................will he work?
21. tiŋi +niaq +pa...................................will it fly?

22. annIq +saaġi +gaa..................he deliberately hurt her.

23. isiq +niaġaa...........................he will bring it in.

2.2 Palatalization

The second and third columns of the consonant grid represent two closely related consonant series: alveolars and palatals. Horizontal arrows indicate that alveolar consonants can change into palatals. This change, called palatalization, occurs under the influence of the so-called strong i.

Modern-day Iñupiaq has three vowels: a, i and u, phonetically. Its ancestor, Proto-Eskimo, had a fourth vowel, ; modern Yupik and some varieties of Bering Strait Iñupiaq still have four vowels. As Iñupiaq evolved from Proto-Eskimo, the original vowel i remained modern i; but changed also to modern i.

There are, therefore, two kinds of i in Iñupiaq. Although both kinds of i are pronounced the same, one was formerly schwa and one was formerly i. The former schwa is now our weak i, and the former i is now our strong i.

It is strong i which is responsible for palatalization, the changing of alveolar consonants to palatal consonants.

Compare:

tumi	footprint
iġġi	mountain

These words both end with i and both i's look and sound the same. However, in reality one of the i's is weak and the other strong. One is capable of causing palatalization and the other is not.

Now look at these words:

	tumilu	and a footprint
	iġġiłu	and a mountain
	tumit	footprints
	iġġi[ṭ]	mountains
or	iġġich	
	tumin	your footprints
	iġġiñ	your mountain

When an ending containing an alveolar consonant is added to these words, we notice a consistent pattern. After iġġi, palatal consonants are found; after tumi, consonants remain alveolar. This is how we know that iġġi ends in strong i and tumi ends in weak i.

In this grammar, the capital letter I will often be used to represent the strong i, and the lower case i to represent weak i. The difference between the two types of i is not normally written. Under most circumstances, the weak i is never found in combination with another vowel, but strong i can be found in combination with another vowel. In the vocabulary of this grammar, the strong i will be marked by a capital I only when it occurs in the last syllable of a verb stem or of a singular absolutive noun. *(i)* indicates that only intransitive ending are used with this meaning. *(t)* indicates that only transitive endings are used with this meaning. See Chapter IV for further information about intransitive endings, and Chapter VIII for further information about transitive endings.

Here are some examples from the vocabulary:

tikIt-	*(i) to arrive;* (t) to reach *her/him/it*
qaI-	*(i)* to come; *(t)* to come upon *her/him/it*
puumit-	*(i)* to swim underwater
tiŋi-	*(i)* to fly away

The capital I in the verb stems tikIt- and qaI- indicates that the i is strong. The verb stem puumit- contains a weak i. In the verb stem siñik- the final syllable is shown to have a weak i; the first i is strong, as happens to be evident from the ñ, but in neither case would these be written I.

2.3 The Strong I.

A strong I will cause a following alveolar consonant to become palatalized.

Alveolars		Palatals
t	--->	[ṭ]/ch or s
ł	--->	ł̣
l	--->	ḷ
n	--->	ñ

The following examples illustrate the sound difference between the non-palatal t and the unreleased palatal [ṭ].

With unreleased palatal [ṭ]		With unreleased non-palatal t	
[qimmit]	dogs	tumit	footprints
[iġġit]	mountains	irit	eyes
[iñuit]	people	atigit	parkas
[siksriit]	squirrels	init	places

Then the following examples show the sound difference between a released palatal ch and the unreleased palatal [t].

[qimmit]	[qimmich]	dogs
[iġġit]	[iġġich]	mountains
[iñuit]	[iñuich]	people
[siksriit]	[siksriich]	squirrels

The following examples illustrate the sound differences between the palatals ł̣, ḷ and ñ and the non-palatals ł, l, and n, respectively.

a.	niġił̣haaqtuaq	the one who ate the most
	puumiłhaaqtuaq	the one who swam the most
b.	niġiḷḷaturuq	he enjoys eating
	puumillaturuq	he enjoys swimming
c.	niġiñiaqtuq	he will eat
	ikuniaqtuq	he will get onboard
d.	tikiññiaqtuq	he will arrive
	puuminniaqtuq	he will swim

Notice that both alveolar consonants are palatalized when preceded by a strong i. When the strong i precedes the following consonants clusters, the alveolar consonant t becomes palatalized but the palatalization is not reflected in the written form. The unreleased palatalized [t] is written with a t, distinguished in pronunciation but not in spelling from non-palatalized t, when it occurs before another consonant.

1. Itk ---> [iṭk], but is written itk
2. Itq ---> [iṭq], but is written itq
3. Itp ---> [iṭp], but is written itp

Here are some examples:

a.	qimmIq	dog
	-tka	my plural things
	qimmItka --->	[qimmitka], *but is written*
	qimmitka	my dogs
b.	tikIt-	to arrive, reach
	+qaaqtuq	he, she or it does something first
	tikItqaaqtuq ->	[tikitqaaqtuq], *but is written*
	tikitqaaqtuq	he arrived first
c.	tikIt-	to arrive, reach
	+pa	did she, he or it
	tikItqaaqtuq ->	[tikitpa], *but is written*
	tikitpa	did he arrive

When a strong i precedes the alveolar consonant t followed by a vowel, the t becomes an s. Here is an example:

a.	tikIt	-tiq	+tuq --> tikItiqtuq -->	tikisiqtuq
	arrive	quickly	she/he/it	he arrived quickly

in contrast to:

makit	-tiq	+tuq -->	makitiqtuq
stand up	quickly	he/she/it	he stood up quickly

The verb stem tikIt- "to arrive" has a strong i and the verb stem makit- "to stand up" has a weak i. When we attach the postbase -tiq which means "to do quickly" (the minus sign in front of the postbase indicates that the stem final t is deleted), to the verb stem tikIt-, the t of the postbase becomes an s, because it precedes a vowel. In contrast, when we attach the postbase -tiq to the verb stem makit-, the t of the postbase remains a t. Here are further examples:

b.	qimmIq	dog
	-tigun	amongst the plural things
	qimmItigun --->	qimmisigun
		amongst, in the midst of dogs

c.	qimmiŋI	his dogs
	+ta	relative marker for possessed nouns
	qimmiŋIta --->	qimmiŋisa
		of his dogs

The same rule still applies when there is a consonant between the strong i and a t. Thus, when the strong i precedes the following consonant clusteres, the alveolar consonant t changes to an s because it is followed by a vowel.

Ikt ---> iks
Iqt ---> iqs
Itt ---> its, which becomes itch, following a rule which states that any ts combination in Iñupiaq automatically becomes a tch.

Here are some examples:

a.	puqIk-	to be smart
	+tuq	she/he/it
	puqIktuq --->	puqiksuq
		she/he/it is smart

b.	tauqsIq-	to buy something
	+tuq	she/he/it
	tauqsIqtuq --->	tauqsiqsuq
		she/he is buying something

c.	tikIt-	to arrive, reach
	+tuq	she/he/it
	tikIttuq --->	[tikitsuq] ---> tikitchuq
		she/he/it is arriving

2.4 The weak i does not cause palatalization. Here are some examples:

a.	iri	eye
	+lu	and
	irilu	and the eye
b.	tumi	footprint
	-ni	her/his/its own ____
	tumini	her/his/its own footprint

Also unlike strong I which clusters with other vowels, the weak i may change to an a when it clusters with another vowel. Here are some examples:

a.	iri	eye
	:a	her/his/its one ____
	iri :a --->	iraa her/his/its eye
b.	tumi	footprint
	:urak	her/his/its two small ____s
	tumi :urak --->	tumaurak her/his/its two small footprints

The weak i can also change to an a in connection with a process called consonant gemination. The apostrophe sign, ', before the minus sign, -, indicates gemination of the initial consonant of the last syllable. The minus sign indicates deletion of the final consonant of the stem.

a.	kamik	boot
	'-k	dual ending
	kamik '-k --->	kammak two boots
b.	tupiQ	tent
	'-k	dual ending
	tupiQ '-k --->	tuppak two tents
c.	iri	eye
	:urak	her/his/its two small ____s
	iri :urak --->	iraurak her/his/its two small eyes

2.5 There are many other characteristics distinguishing the behavior of weak i and strong i which will be presented during the course of the grammar.

When alveolar consonants become palatalized, they change according to the arrows on the consonant grid.

Exercise on Strong I and Weak i.

For each word, look at all forms and tell whether the i in the last syllable is strong or weak.

	iri̲	eye
	irilu	and an eye
	irit	eyes
	iraa	her/his/its eye
	aaqhaalli̲q	old-squaw duck
	aaqhaalliġłu	and an old-squaw duck
	aaqhaalli[t]	old-squaw ducks
or	aaqhaalli[ch]	
	aaqhaalia	her/his old-squaw duck
	tavsi	belt
	tavsiłu	and a belt
	tavsi[t]	belts
or	tavsi[ch]	
	tavsia	her/his/its belt
	atigi̲	parka
	atigilu	and a parka
	atigit	parkas
	atigaa	her/his parka
	ini̲	place, room
	inilu	and a place
	init	places
	inaa	her/his place
	pisiksi	(archer's) bow
	pisiksiłu	and the bow
	pisiksi[t]	bows
or	pisiksi[ch]	
	pisiksia	his bow
	qimmi̲q	dog
	qimmiġłu	and a dog
	qimmi[t]	dogs
or	qimmi[ch]	
	qimmia	her/his dog
	tumi̲	footprint
	tumilu	and a footprint
	tumit	footprints
	tumaa	her/his/its footprint

Exercise on Assimilation and Palatalization.

Assemble the following words. Strong I, which causes palatalization, is marked with the capital letter I. Show assimilation and then palatalization where necessary.

Examples:
iri +lu ---> irilu and an eye
aaqhaallIq +lu ---> aaqhaalliġłu and an old squaw duck

1. aġviQ +lu______________________________and a whale
2. aiviQ +lu______________________________and a walrus
3. tuppak ÷nI___________________________in the two tents
4. tavsIk ÷nik___________________________with two belts
5. qimmIk ÷nik___________________________with two dogs
6. aviŋŋaQ ÷miñ_________________________from the lemming
7. tauqsIq +niaq +vIk__________________________a store
8. aŋutik ÷nun___________________________to the two men
9. niġġivIk +tun___________________________like a table
10. qaI +llatu +ruq_____________________she enjoys coming

Exercise on Assimilation and Palatalization.

Perform the operations of palatalization and assimilation necessary to join the following into single words:

1. tikIt +tuŋa______________________________I arrive
2. niġI +niaq +tutin_______________________you will eat
3. tikIt +niaq +tuq_______________________it will arrive
4. makit +niaq +tugut____________________we will stand up
5. puqIk +tut____________________________they are smart
6. tavsI +t___________________________________belts
7. qimmIk +nik +lu____________________and with two dogs
8. iñuIt +lu_______________________________and people
9. niġI +llatu +ruk_____________________they$_d$ enjoy eating

10. iłisaq +vIk______________________________study hall

11. qiviaq +niaq +pak______________will they$_d$ turn and look

12. tauqsIq +tuq____________________he is buying something

13. isiq +nak______________________________do not enter

14. qiviaq +nagu________________________do not look at her

15. anI +niaq +pat______________________will they come out

16. savak +niaq +tut______________________they will work

17. anI +ta______________________________let's go outside

18. kammak +lu___________________________and the boots$_d$

19. makit +nak___________________________do not stand up

20. sukkIt +tuq______________________she stepped on a nail

21. annIq +nak________________________(you) don't get hurt

2.6 Consonant Gemination.

In Iñupiaq, many suffixes cause the gemination, or doubling, of a preceding single consonant between two vowels. Most consonants do not change when they are geminated. Here are some examples:

p ---> pp	**tupiQ** tent	**tuppak** two tents
t ---> tt	**ati-** to put on	**attuuŋ** *or* **attiuŋ** (you) put it on
k ---> kk	**iku-** to get onboard, in	**ikkuiñ** (you) get on board
q ---> qq	**aqi-** to kick	**aqqiuŋ** (you) kick it
v ---> vv	**aiviQ** walrus	**aivvak** two walrus
l ---> ll	**umialik** captain, rich man	**umiallak** two captains or rich men

ł ---> łł	iłI- to put, place	iłłiuŋ uvuŋa (you) put it here
y ---> yy	qayaq kayak, canoe	qayyak two kayaks or canoes or his two kayaks or canoes
r ---> rr	iri eye	irrak two eyes or his eyes
g ---> gg	iga- to cook	iggavik kitchen
ġ ---> ġġ	niġI- to eat	niġġivIk table
m ---> mm	kamik boot	kammak a pair of boots
n ---> nn	anI- to go out	anniiñ (you) go out
ñ ---> ññ	iñuk person	iññuk two persons
ŋ ---> ŋŋ	aŋu- to catch up with	aŋŋuuŋ (you) catch her/him/it

Consonant g geminates to gg and ġ geminates to ġġ when they are the initial consonants of the second syllable and are preceded by a single vowel, as shown above, otherwise g doubles to kk and ġ doubles to qq. Here are some examples.

g ---> kk	qaugak duck	qaukkak ducks$_d$
ġ ---> qq	amaġuq wolf	amaqquk wolves$_d$

The consonant s cannot simply be doubled, but changes to tch in the process.

s ---> tch	nasaq hood	natchak hoods$_d$

In a few cases y doubles to tch as s does.

y ---> tch	nuyaq strand of hair	nutchat head of hair

2.7 Arrangement of sounds within the Iñupiaq word.

1. A *consonant cluster* contains exactly two consonants. No more than two consonants may occur together.

2. A word may not begin or end with a consonant cluster.

3. A *vowel cluster* contains exactly two vowels. No more than two vowels may appear together.

4. With the exception of foreign loan words, proper names and exclamations, Iñupiaq words are limited in the following ways as to what sounds they may begin with:

   a. A palatal consonant may *not* begin a word.
   b. Any stop (except a palatal) *may* begin a word.
   c. Of the fricatives, only s (commonly) and y (uncommonly) may begin a word.
   d. Of the nasals, only m and n may begin a word (*not* ñ or ŋ).

The following restrictions apply at the end of the word:

1. No word may end in a fricative.
2. A word may end in any nasal sound (except [ŋ̊].
3. A word may end in the stop sounds t,k, q, but not with p. However, final m may be pronounced p when the next word begins with a stop. Thus **aġnam tupiŋa** "the woman's tent" may be pronounced **aġna[p] tupiŋa** in rapid speech.

2.8 Review on Acceptable consonant Clusters in Iñupiaq.

1. Consonant clusters may not contain sounds from different rows of the consonant grid, with the following exceptions:

   a. In some dialects, l, g and ġ may occur in clusters with nasals. For example, **aġnam̲l̲u**, **aŋun̲l̲u**, **aġn̲aq**, **igñ̲a** and **iġñ̲iq**.

This is *not* true of Point Barrow dialect where g and ġ undergo assimilation next to nasal consonants. g ---> ŋ and ġ ---> [ŋ̊], although it is still written ġ. For Point Barrow, **aġnaq** "woman" is pronouonced [aŋ̊naq] and **qitunġaq** "(someone's) child" is pronounced [qitunŋ̊aq]. And **igña** "that over there" becomes **iŋña** and **igniq** "fire" becomes **iŋniq**.

b. Although stops **k** and **q** are written as such in clusters before s, sr and ł, they undergo assimilation in a regular manner and are pronounced as voiceless fricatives: [x] and [ẋ].

siksrIk "squirrel" pronounced si[x]srik

miqłiqtuq	"child"	pronounced	**mi[ẋ]łiqtuq**
puqiksuq	"he is smart"	pronounced	**puqi[x]suq**
inniqsuq	"it is still intact"	pronounced	**inni[ẋ]suq**

Although this convention in the writing system makes this case appear as an exception, assimilation does in reality apply in a regular manner. Clusters such as **ks** and **qł** represent pairs of voiceless fricatives.

2. Velars and uvulars may not occur together. **qk, kq, gġ, ġg**, etc., are impossible clusters.

3. The cluster **ts** automatically changes to **tch**.

2.9 Exercise on Assimilation and Palatalization.

1. **Puumit +saaġi +ruk.** ____
They$_d$ are swiming underwater deliberately.

2. **Aqpat +saaġi +ruq.** ____
He deliberately ran.

3. **Savak +niaq +tuq.** ____
He will be working.

4. **NiġI +niaŋIt +kaa.** ____
He will not eat it.

5. **SukkIt +ŋIt +tuq.** ____
He did not step on a nail.

6. **TikIt +saaġi +ruak.** ____
They$_d$ deliberately reached (something).

7. **TauqsIq +nIaŋIt +tuq.** ____
She will not buy anything.

8. **Isiq +saaġi +gaa.** ____
He deliberately brought it inside.

9. **AnI +nIaŋIt +tut** ____
They will not go out.

10. **Taiguaq +nIaq +tuq.** ____
He will read.

11. **TikIt +nIaŋIt +tuk.** ____
They$_d$ will not arrive.

12. **Iḷisaq +nIaq +tuq.** ____
He will study.

13. **AnnIq +saaġiŋIt +kaa** ____

He did not deliberately hurt it.

14. **Isiq +nIaŋIt +namI...** ________________________________
Since he was not going to enter...

15. **QaI +nIaŋIt +nIq +man...** ________________________________
Since she was not coming...

2.10 See Section 3.7 of Chapter III for further explanation of symbols used with the vocabulary.

-	hyphen following an entry indicates that it is a verb stem which needs a verb ending to make it a complete word.
(-)	indicates that the entry is a verb stem as well as a noun stem.
(i)	indicates that the verb stem uses an intransitive ending.
(t)	indicates that the verb stem uses a transitive ending.
it	indicates that the object is not human.
her or *him*	indicates that the object is human.
::	indicates that the detransitivized verb stem follows.
+	plus sign indicates that the following morpheme is added to the stem without any deletions.
-	minus sign immediately preceding a morpheme indicates deletion of the final consonant of the stem.

The Iñupiaq verb stem which follows the slash [::] contains the detransitivizing postbase **+sI-**. The detransitivizing postbase is attached to some verb stems which normally take only transitive endings (Chapter VIII) and enables them to take intransitive endings (Chapter IV). Here is an example.

a. **iłI-** (t) to place, set *her/him/it* somewhere :: **iłisI-**.

With a transitive ending **+kaa** "he-it":

Iłigaa suppun unianun.
He placed the gun on the sled.

With an intransitive ending **+tuq** "he":

Iłisiruq suppunmik unianun.
He placed a gun on the sled.

In the sentence with a transitive ending **iłigaa suppun unianun** "he placed the gun on the sled," the object **suppun** does not contain the ending **mik**. When the verb stem has an intransitive ending as in **iłisiruq suppunmik unianun** "he placed gun on the sled" the ending **mik** is attached to the indefinite object **suppunmik** "a gun".

The ending **mik**, called the Modalis Case ending, is discussed in Chapter VI.

2.11 The full sets of endings used in asking questions and giving answers are discussed in Chapter IV. For the purpose of constructing complete sentences in Iñupiaq in this chapter, we will become familiar with only the following interrogative and indicative endings:

Interrogative (question)	Indicative (answer)	
+p/va	**+t/ruq**	she/he/it
+p/vak	**+t/ruk**	they$_d$
+p/vat	**+t/rut**	they

The plus sign + indicates that the ending is attached to the verb stem without deleting the final consonant. The initial consonant stops **p** (for the interrogative endings) and **t** (for the indicative endings) are used when the verb stem ends with a stop (t, k or q). The consonants v and r are used when the final sound of the verb stem is a vowel. Here are some examples:

tikIt +pa ---> **Tikitpa?**
Did she arrive?

tikIt +tuq ---> **Tikitchuq.**
She arrived.

annIq +pak ---> **Anniqpak?**
Did they$_d$ get hurt?

annIq +tuk ---> **Anniqsuk.**
They$_d$ got hurt.

iga +vat ---> **Igavat?**
Are they cooking?

iga +rut ---> **Igarut.**
They are cooking.

2.12 The Iñupiaq question **Suvauna?** asks "What is this one doing?", "What happened to this one?" or "What's the matter with this one?" The answer is given using a verb stem, such as the ones given at the end of this chapter, and a verb ending. Here are some examples:

Suvauna?
What is this one doing?

Aqpattuq.
She/he is running.

Suvauna?
What happened to this one?
What is the matter with this one?

Anniqsuq.
She/he/it is hurt.

Suvauna?
What is this one doing?

Niġiruq.
She/he/it is eating.

2.13 The question **Suniaqpa una?** asks "what will this one be doing?" The postbase **+niaq-vv** is used to indicate the future. (See Chapter III, section 3.8 for more information on postbases.)

a. **+niaq-vv** means "will____". The action of the verb will take place in the future. The postbase is added directly to the verb stem. Apply assimilation whenever needed.

niġI-	**Niġiñiaqtuq.**	She will eat.
annIq-	**Anniġñiaqtuq.**	He will get hurt.
savak-	**Savaŋniaqtuk.**	They$_d$ will work.
tikIt-	**Tikiññiaqtuk.**	They$_d$ will arrive.
makit-	**Makinniaqtut.**	They will stand up.

The question **Susaaġiva?** asks "what did she/he deliberately do?"

b. **+saaġi-vv** means "to deliberately, purposefully ____". This postbase is also added to the stem. Change any **ts** combinations to **tch** whenever needed.

niġI-	**Niġisaaġiruq.**	She is deliberately eating.
annIq-	**Anniqsaaġiruk.**	They$_d$ deliberately got hurt
anI-	**Anisaaġirut.**	They deliberately went out.
makit-	**Makitchaaġiruk.**	They$_d$ stood up on purpose.

2.14 Postbases **+niaŋIt-***nv* "will not" and **+saaġiŋIt-***nv* "to not deliberately" contain the negation postbase **±ŋIt-***vv* "not". (See Chapter IV, Section 4.6 for further discussion on ±ŋIt-*vv*.) Here are some examples using the combination postbases.

niġI- **Niġiñiaŋitchuq.**
She will not eat.

Niġisaaġiŋitchuq.
She did not deliberately eat.

makit- **Makinniaŋitchuk.**
They$_d$ will not stand up.

Makitchaaġiŋitchuk.
They$_d$ did not stand up deliberately.

mayuq- **Mayuġniaŋitchut.**
They will not climb up.

Mayuqsaaġiŋitchut.
They did not deliberately climb up.

2.15 In Iñupiaq, if a negative question is asked, such as

Niġiñiaŋitpa?
Will she not eat?

Makinniaŋitpak?
Won't they$_d$ stand up?

Mayuġniaŋitpat?
Won't they climb up?

the answer is an affirmative ii "yes" if you agree that:

Yes, she will not eat.
Ii, **niġiñiaŋitchuq.**

Yes, they$_d$ will not stand up.
Ii, **makinniaŋitchuk.**

Yes, they will not climb up.
Ii, **mayuġniaŋitchut.**

the answer is a negative **naumi** or **naagga** "no" if you disagree that:

No, she will eat.
Naumi, niġiñiaqtuq.

No, they$_d$ will stand up.
Naumi, makinniaqtuk.

No, they will climb up.
Naumi, mayuġniaqtut.

2.16 Enclitic +lu.

The enclitic +lu is similar in meaning to the conjunction "and" in English. It can be used with verbs as well as nouns and pronouns. It is attached individually to two or more verbs with the same subject(s), or two or more nouns having the same relationship to a verb or a noun. When there is more than one subject (noun), their total number determines the number of the verb ending. Preceding **+lu**, stem final consonants change as follows: q becomes **ġ**, k becomes g, t becomes l, and n either remains or becomes l.

Here are some examples:

Amaġuġlu qimmiġḷu paŋaliktuk.
The wolf and the dog are running.

Aġnaġlu aŋunlu qimmiġḷu tikitchut.
The woman, the man and the dog are arriving.

Aakalu aapalu pisuaqtuk.
Mother and father are walking.

CHAPTER II EXERCISES

+tuq or +ruq means "she/he/it (is)"
+tuk or +ruk means "they$_d$ (are)"
+tut or +rut means "they (are)"

+pa or +va means "(did/is) she/he/it"
+pak or +vak means "(did/are) they$_d$"
+pat or +vat means "(did/are) they"

+nIaq- means "will"
+nIaŋIt- means "will not"

+saaġi- means "deliberately, purposely"
+saaġiŋIt- menas "not deliberately, not purposely"

A. Combine applying assimilation and palatalization whenever necessary, then translate.

1. Kamik +nIaq +pa?
3. Isiq +nIaq +tuq.
5. NiġI +nIaŋIt +pak?
7. Piḷak +nIaq +pat?
9. Isiq +nIaq +tuq.
11. Kamik +nIaŋIt +pat?
13. AnI +nIaq +pa?
15. Pisuaq +nIaŋIt +tuq.
17. Taiguaq +nIaq +pat?
19. Isiq +nIaŋIt +pak?
21. TikIt +nIaŋIt +tuq.
23. PuqIk +nIaq +pa?
25. Tautuk +nIaq +pat?
27. Piḷak +nIaq +tuq.
29. AnnIq +nIaq +pak?
31. Puumit +nIaq +tuq.
2. Iḷisaq +nIaŋIt +pat?
4. Paŋalik +nIaq +tuq.
6. NiġI +nIaq +pa?
8. Tautuk +nIaŋIt +tuq.
10. QivIaq +nIaq +pa?
12. Paŋalik +nIaq +tuq.
14. Piḷak +nIaq +pak?
16. QaI +nIaq +tuq.
18. Tiŋi +nIaq +pa?
20. TikIt +nIaq +tuq.
22. QivIaq +nIaŋIt +tuq.
24. Savak +nIaq +tuq.
26. Iku +nIaq +tuq.
28. Kamik +nIaŋIt +pa?
30. Puumit +nIaŋIt +tuq.
32. Aqpat +nIaq +pa?

B. Combine applying assimilation and palatalization whenever necessary, then translate.

+lu means "and"

1. aġviQ +lu
4. siksrIk +lu
7. umIaq +lu
10. aŋun +lu
13. qimmIq +lu
16. aġnaq +lu
19. nasaq +lu
22. kamik +lu
25. iglu +lu
28. tupiQ +lu
31. niu +lu
2. kammak +lu
5. qaugak +lu
8. qaukkak +lu
11. ini +lu
14. quaq +lu
17. iñuIt +lu
20. aviŋŋaQ +lu
23. aaka +lu
26. kutchuq +lu
29. tiŋŋun +lu
32. unIat +lu
3. tumi +lu
6. atigi +lu
9. ayuktaq +lu
12. miqłiqtuq +lu
15. siksrIk +lu
18. tuppak +lu
21. amaġuq +lu
24. iñuk +lu
27. qayaq +lu
30. amaqquk +lu
33. umIaq +lu

C. Translate:

1. Tautukpa?
2. Piłakpat?
3. Kamiktuq.
4. Savakpat?
5. Taiguaqtuq.
6. Ikuruq.
7. Isiqtuq.
8. Aqpatpa?
9. Paŋalikpak?
10. Niġivat?
11. Qiviaqtuq.
12. Tiŋiruq.
13. Anniqsuq.
14. Paŋalikpa?
15. Piłaktuq.
16. Makittuq.
17. Tikitchuq.
18. Pisuaqtuq.
19. Tiŋiruq.
20. Iłisaqpat?
21. Iłisiruq.
22. Isiqpa?
23. Kamikpak?
24. Puqiksuq.
25. Puumitpa?
26. Qaivat?
27. Qiviaqpat?
28. Isiqtuq.
29. Paŋaliktuq.
30. Isiqsivat?

D. Translate:

1. He is bringing something in. 2. He is going out. 3. He sees something. 4. She is walking. 5. She is working. 6. He is reading. 7. They are galloping. 8. She is hurt. 9. He is turning his head to look. 10. She is cooking. 11. It is standing up. 12. He is running. 13. She is putting boots on. 14. He is butchering something. 15. She is entering. 16. Is he entering? 17. It is eating. 18. It is running on all fours. 19. She is placing something somewhere. 20. Did they stand up? 21. She is getting onboard. 22. He is eating. 23. They are walking. 24. He is smart. 25. She is coming. 26. Are they$_d$ reading? 27. They see something. 28. They$_d$ are turning their heads to look. 29. It is flying away. 30. It is coming.

E. Combine applying assimilation and palatalization whenever necessary, then translate.

+saaġi-vv means "to deliberately, purposefully do something"

1. Isiq +saaġi +ruq. 2. AnI +saaġi +ruk. 3. Tiŋi +saaġi +va? 4. TikIt +saaġi +rut. 5. Tautuk +saaġi +rut. 6. TauqsIq +saaġi +rut. 7. Taiguaq +saaġi +vat? 8. SukkIt +saaġiŋIt +tuq. 9. Savak +saaġi +vat? 10. QivIaq +saaġi +rut. 11.

QivIaq +saaġi vat? 12. QaI +saaġi +ruk. 13. Puumit +saaġi + ruq. 14. Pisuaq +saaġi +vak? 15. Piłak +saaġi +rut. 16. Paŋalik +saaġiŋIt +tuq. 17. Makit +saaġi +ruk. 18. Piłak +saaġiŋIt +tuq. 19. Paŋalik +saaġiŋIt +tuk. 20. Makit +saaġi +ruq. 21. Iku +saaġi +vat? 22. Isiq +saaġi +rut. 23. Iłisaq +saaġi +rut. 24. Tiŋi +saaġi +vat? 25. IłisI +saaġi +va? 26. AnnIq +saaġiŋIt +tuq. 27. Iku +saaġi +ruk. 28. Tautuk +saaġi +vat? 29. Iga +saaġi +vat? 30. Kamik +saaġi +rut. 31. Aqpat +saaġi +ruq. 32. AqisI +saaġi +rut. AqisI +saaġiŋIt +tuq. 33. AnnIq +saaġiŋIt +tuq. 34. TauqsIq +saaġi +vat? 35. Makit +saaġi +vat? 36. QivIaq +saaġi +va? 37. AnI +saaġi +vat?

F. Oral exercises using the Iñupiaq questions:

Suvauna?	"What's the matter with him?" or "What is this one doing?" or "What happened to this one?"
Suvak ukuak?	"What are thesea doing?"
Suvat ukua?	"What are these doing?"

Students are in groups of two. Students have cards with pictures depicting the verbs to be learned from Chapter II vocabulary. When the verb stem has stem-final consonant t, k or q, use tuq "she/he/it". If the verb stem ends in a vowel, use ruq "she/he/it. Strong I causes the initial consonant t to tuq to palatalize to s or ch. Here are some examples:

A. Student 1: Holding up one card to Student 2.
Suvauna?
What is this one doing?

Student 2:
Aqpattuq.
He is running.
or
Niġiruq.
He is eating.
or
Anniqsuq.
He got hurt.

B. Student 1: Holding up two cards to Student 2.
Suvak ukuak?
What are these two doing?

Student 2: Pointing to one card and then to the other.
Una aqpattuq.
This one is running.
Unaliasii niġiruq.
And this one is eating.

C. Student 1: Holding up three cards to Student 2.
Suvat ukua?
What are these doing?

Student 2: Pointing to one card and then to the other two.
Una aqpattuq.
This one is running.
Unaliasii niġiruq
And this one is eating.
Aasii una makittuq.
And this one is getting up.

Chapter II Vocabulary

Explanation of symbols used with the vocabulary:

I	indicates a strong i.
Q	indicates a strong q.
-	hyphen indicates a verb stem which needs a verb ending to make it a complete word.
(-)	hyphen in parentheses indicates that the stem. is both a noun and a verb stem.
(i)	indicates that the verb stem uses an intransitive ending.
(t)	indicates the the verb stem uses a transitive ending.
it	indicates that the object is not human.
her or *him*	indicates that the object is human.
/	as in *her/him/it* indicates a choice
: :	indicates that a detransitivized form follows.
+	plus sign indicates that the following morpheme is added to the stem without any deletions.
-	minus sign preceding a morpheme indicates that the final consonant of the stem is deleted.

For further explanation of symbols see section 3.7 of chapter III.

Stems	
aaqhaallIq	old squaw duck
aaqhaallIt	old squaw ducks
aġnaq	woman
aġnat	women
amaġuq	wolf
amaqquk	wolves$_d$
anI-	*(i)* to go out, exit; be born
annIq-	*(i)* to get hurt; *(t)* to hurt *her/him/it*
aŋu-	*(i)* to get, catch a game animal; *(t)* to catch up with *her/him/it*, to reach *her/his* height
aŋun	man
aŋutik	men$_d$
aqi-	*(t)* to kick *her/him/it*
aqpat-	*(i)* to run (of a person)
aqparvIk	running track, place to run
ati-	*(t)* to put *it=piece of clothing* on
atigi(-)	parka; *(i)* to don a parka; *(t)* to put a parka on *her/him/it*
atigit	parkas
iga-	to cook *(it)*
iggavIk	kitchen
iglu	house
igluk	houses$_d$
igña	that one over there, visible, and not moving
iġġI	mountain
iġġIt	mountains

iku-	*(i)* to get onboard, embark; *(t)* put, place *her/him/it* onboard
iłI-	*(t)* to put *it* in a store for sale; to place, set *her/him/it* somewhere :: ilisI-
iłisaq-	to study or practice *it*
ini	place, house, room
init	places, houses, rooms
iri	eye
irrak	eyes$_d$; her/his/its eyes
irit	eyes
isiq-	to enter *(it=dwelling)*; *(t)* to bring *her/him/it* inside :: isiqsI-
kamik(-)	boot; *(i)* to put boots on; *(t)* to put boots on *her/him/it*
kammak	a pair of boots
makit-	*(i)* to stand up; to get out of bed; *(t)* to set it upright :: **makitchI-**
nasaq(-)	hood; *(i)* to put one's hood on; *(t)* to put *her/his/its* hood on *her/him/it*
natchak	hoods$_d$
naumI/naagga	no
niġI-	to eat it
niġġivIk	table
nusaq *or* nuyaq	strand of hair
nutchat	head of hair
paŋalik-	*(i)* to run on all fours, gallop
piłak-	to flense, butcher, cut it*=usually a game animal*
pisuaq-	*(i)* to walk
puqIk-	*(i)* to be smart, quick to learn
puumit-	*(i)* to swim underwater
qaI-	*(i)* to come; *(t)* to come upon *her/him/it*
qaugak	duck
qaukkak	ducks$_d$
qayaq	kayak, canoe
qayyak	kayaks$_d$ or canoes$_d$
qimmIq	dog
qimmIk	dogs$_d$
qimmIt	dogs
qivIaq-	*(i)* to turn one's head to look; *(t)* to turn one's head to look *at her/him/it*
savak-	*(i)* to work; to be employed; to be in working order; *(t)* to be in on the process of fixing it; to work *on it*
siksrIk	squirrel
siksrIIt	squirrels
sukkIt-	*(i)* to step on a nail and cut oneself
taiguaq-	to read it
tauqsIq-	to buy *(her/him/it)*
tautuk-	to see *(her/him/it)*
tikIt-	*(i)* to arrive; *(t)* to reach *her/him/it*
tiŋi-	*(i)* to fly away, take off, take flight
tiŋŋun	airplane
tumi	footprint
tumit	footprints

tupiQ(-)	tent; *(i)* to set up a tent; *(t)* to set up the tent for *her/him/it*, to put a tent over it
tuppak	tents$_d$
umIaq(-)	boat; *(i)* to take the boat and set up whaling camp
umialik	captain; rich man

Postbases

+nIaq-*vv*	will ___
+niaŋIt-*vv*	will not ___
+saaġi-*vv*	deliberately, purposely ____
+saaġiŋIt-*vv*	to not deliberately, purposely ____

Endings

interrogative	indicative	
+p/va	+t/ruq	she/he/it
+p/vak	+t/ruk	they$_d$
+p/vat	+t/rut	they

Enclitic

+lu	and

CHAPTER III IÑUPIAQ WORDS

3.1 An Iñupiaq word consists of at least a stem and an ending. The stem carries the meaning of the word and the ending gives the grammatical information of case (for nouns) or mood (for verbs), person and number. Here are some examples:

Verb Stem	Verb Ending
nakuu-	+t/ruq
to be good, nice	she/he/it

nakuu +ruq ---> nakuuruq
it is good, nice

The verb stem **nakuu-** means "to be good, nice" and the verb ending **ruq** indicates that the sentence is a statement, that the subject is in the third person, and its number is singular.

There are basically three kinds of stems in Iñupiaq. There are verb stems, noun stems and demonstrative stems.

Noun Stem	Case Ending
aġnaq	**mun**
woman	to

aġnaq **+mun** ---> **aġnamun**
to the woman

The noun stem **aġnaq** means "woman" and the noun case ending **mun** translates to "to".

Demonstrative Stem	Pronoun Ending
pIk-	**+na**
up there, visible, not moving	*singular*

pIk **+na** ---> **pigña**
that one up there, visible, not moving

The demonstrative stem **pIk** indicates "up there, visible, not moving" and the ending **na** indicates that whatever is being identified is singular.

An Iñupiaq noun or verb stem may be either simple or complex. A complex stem contains one or more postbases, and a simple stem contains no postbaes. Here are some examples:

Simple Stem	Complex Stem
aqpat-	**aqpanniaq-**
to run	will run
iḷisaq-	**iḷisallatu-**
to study	to like to study

iłisallatuniaq-
will like to study

In either case, an ending may be added directly to a stem:

Aqpattuq.
He will run.

Aqpanniaqtuq.
She will run.

Iłisaqpit?
Did you study?

Iłisallatuvit?
Do you like to study?

Iłisallatuniaqtutin.
You will enjoy studying.

3.2 An Iñupiaq postbase serves somewhat the same functions that adverbs, adjectives, prefixes and suffixes do in English. Here are some examples:

Ikka umiaq.
There is the boat.

Ikka umiaqpak.
There is the big boat.

Mayuqtuq.
It is climbing.

Mayuŋitchuq.
It is not proper.

Various kinds of past and future time of an Iñupiaq verb are also indicated by postbases. Here are a few examples:

Niġiruq.
He is eating.

Niġiñiaqtuq.
He will eat.

Niġiyumaaqtuq.
He is planning to eat."

3.3 An Iñupiaq ending may be followed by an enclitic. An enclitic gives further information about the situation or thing described by the verb, noun, or demonstrative. It may indicate that the speaker is reporting something that others said or did;

it may be used to indicate an attitude of hope or wish, wonder, questioning or emphasis on the part of the speaker; it may indicate change of subject (see Chapter VII, Sec. 7.11); or it may function as a conjunction. Here are some examples:

Umiagguuq unna atuġniaġaa.
He said he will use that boat which is down there.

Iłisaġilagutuq.
I hope I recognize him.

Isiġmiruaqtauq!
He also went in!

Unatchiq!
This one, not that one!

Aġnaġli suniaqpa?
As for the woman, what will she do?

Aġnaq aŋunḷu isiqtuak.
A woman and a man entered.

3.4 Besides noun and verb stems, there are demonstrative stems. The demonstrative stems are given in Chapter XIII. In Iñupiaq, demonstratives give information about a person, an animal, a thing or an area by referring to its position in respect to the speaker and listener. Here are some examples:

Uvva.
Here. (In this area which is close to the speaker but not necessarily to the listener.)

Ikka.
There. (In the area which is not near either to the speaker or the listener.)

Taamna.
That one. (Which is closer to the listener than it is to the speaker.)

3.5 Nouns.

Iñupiaq has eight noun cases. An ending is attached to the end of a noun indicating its grammatical relation to the other words in a sentence.

The noun case that is used to name things is the absolutive. When someone asks Sunauna? "What is that?", the answer is given in the singular absolutive case, e.g. **qimmiq** "dog" or **aviŋŋaQ** "lemming".

Absolutive nouns in Iñupiaq show number; that is, they may indicate one thing (singular) or many things (plural).

qimmiq	dog	(singular)
qimmIt	dogs	(plural)

Unlike English, which has only two grammatical numbers, singular and plural, Iñupiaq has a third number called the dual which indicates exactly two things:

qimmIk	dogs$_d$	(dual)

Thus, the plural in Iñupiaq refers to more than two things whereas in English it refers to more than one thing. For the purposes of this text, the English plural will be used in translations as equivalent to the Iñupiaq plural. When the Iñupiaq dual is indicated, a subscript "d" will be written after the English plural:

qimmIk	dogs$_d$
qimmIt	dogs

Singular absolutive nouns may end with the following sounds: **q**, **k**, **n** or any vowel. Dual absolutive nouns all end in **k**. Plural absolutive nouns end in **t**. Its palatalized form **ch** is not used in this grammar.

The singular absolutive noun is used as the simple stem to which endings or postbases are added. Singular absolutive nouns ending in **n** require that the **n** be changed to **ti** in the stem form. The **i** of **ti** is weak.

There are rules which must be applied when endings or postbases are added to stems. The rules will be presented as each suffix is introduced.

You will also notice that there are a few singular absolutive nouns which ae written ending in a capital **Q**. This **Q** is used to indicate that there is something special about this noun, as the capital **I** is used to indicate that palatalization of alveolar consonants should occur whenever the environment is right. The need for the use of the capital **Q** becomes evident when we examine the following examples:

aġnaq	**÷mun**	--->	**aġnamun**
woman	to		to the woman
qimmIq	**÷mun**	--->	**qimmimun**
dog	to		to the dog
umiaq	**÷mI**	--->	**umiami**
boat	in		in the boat
tupiQ	**÷mun**	--->	**tupiġmun**
tent	to		to the tent

natiQ ÷**mI** ---> **natiġmi**
floor on on the floor

The stem final consonant q of the words **aġnaq** "woman", **qimmIq** "dog", and **umiaq** "boat" is deleted, but the stem final consonant q of the words **tupiQ** "tent" and **natiQ** "floor" is not. The q in all of the words has the same sound. The stem final consonant q in the words **tupiQ** "tent" and **natiQ** "floor" are called strong q's, and the **q's** of the words **aġnaq** "women" and **umiaq** "boat" are identified as weak q's because they can be deleted. The capital Q is used to identify a strong q which is not deleted in certain conditions. Note that the strong Q's are preceded by a weak i in the words **natiQ** and **tupiQ**.

3.6 Pronouns.

Iñupiaq has a full range of pronouns, but they are used less commonly than in English. In Iñupiaq a verb form may stand alone as a complete thought, its subject expressed within the verb ending rather than by a pronoun as in English.

Say... **Niġiruŋa** "I am eating."

not "Uvaŋa niġiruŋa" with the pronoun added unless you want to place special emphasis on the subject, as "I am eating".

The English pronouns "he", "she" and "it" are said to show the **gender** (sex) of the person or thing they refer to, since "he" is exclusively **masculine**, "she" is feminine, and "it" neither. Iñupiaq pronouns do not make this distinction. Thus **niġiruq** means "she/he/it is eating".

Nouns and pronouns in Iñupiaq can stand as complete utterances without a verb:

Suna una?
What's this?

Qimmiq.
A dog.

Usually they act as the subject or object of a verb.

Aŋun niġiruq.
The man is eating.

Niġigaa iqaluk.
He is eating the fish.

3.7 Verbs.

All Iñupiaq verbs are based on verb stems; vocabulary words are presented in the stem form. The stem is a verbal form which contains no ending, and therefore no indication as to subject or object. In this way, the stem is similar to the English infinitive, e.g. "to be", "to eat", "to run", et., but cannot be used without endings.

Stems are basic units of meaning. They are not words of the language; endings must be added to them to form words: **niġI-** "to eat" and **pisuaq-** "to walk" are verb stems.

In the vocabulary lists which are pesented at the end of each chapter, each verb stem is written with a following hyphen. The hyphen indicates that it is a stem because it requires an ending to form a complete Iñupiaq word. The lack of a hyphen indicates that the stem is a noun in singular absolutive form and a complete word as it stands. Here are two examples:

miqłiqtuq	child
savak-	to work on *(it)*; *(i)* to be in working order, functioning

The second example has a hyphen immediately following it, because it is a verb stem which needs an ending to become a complete verb, e.g.

savak + tuq --->	**Savaktuq.** It is working, functioning.
savak + kaa --->	**Savakkaa.** He is working on it.

Sometimes a stem may be both a noun and a verb stem. In that case, the stem has a hypen in parentheses following it.

atigi(-)	parka; *(i)* to put a parka on; *(t)* to put a parka on *her/him/it*
atigi + ruq --->	**Atigiruq.** He is putting on a parka.
atigi + gaa --->	**Atigigaa.** He is putting a parka on her.

Immediately preceding the definition of a verb stem, there may be a small *(i)* or a small *(t)*, or no mark. *(i)* indicates that a verb stem may be used only with an intransitive ending; *(t)* indicates that a verb stem may take a transitive ending; and the lack of either notation indicates that a verb stem may take either intransitive or transitive endings. The pronouns *her*, *him*, and *it*, which are in italics and sometimes enclosed in parentheses, indicate what type of object the verb may have. The pronouons *her* and *him* are used to indicate a human, and the pronoun *it* is used to refer to an animal or a thing.

Verb stems may be grouped according to what sound they end in. There are four possible stem finals:

1. any vowel (niġI-, iga-, nakuu-)
2. q- (pisuaq-, imiq-, annIq-)
3. k- (katak-, kamik-, puqIk-)
4. t- (aqpat-, makit-, tikIt-)

When a verb stem is written, a strong i in the final syllable will always be marked I.

Verb endings in Iñupiaq always identify the person and number of the subject:

First Person (1)	indicates the person or persons speaking ("I" or "we").
Second Person (2)	indicates the person or persons spoken to ("you").
Third Person (3)	indicates the person or persons, thing or things being spoken about ("he", "she", "it", "him", "her", "they" or "them").

When the number of the subject or object is one, two, or more, the letters "s", "d" and "p", respectively, will be written after the abbreviations 1 (first person), 2 (second person) and 3 (third person).

1s = first person singular "I"
1d = first person dual "we$_d$"
1p = first person plural "we"

2s = first person singular "you"
2d = second person dual "you$_d$"
2p = second person plural "you$_p$"

3s = third person singular "she/she/it"
3d = third person dual "they$_d$"
3p = third person plural "they"

Number in verbs, as in nouns, may be singular, dual or plural.

A verb can be classified according to the person and number of its subject and sometimes its object.

Niġiruŋa.
I am eating.

Niġiruq.
He (3s) is eating.

Niġirutin.

You (2s) are eating.

As mentioned before, a verb (stem plus ending) can be a complete sentence and in this case a pronoun subject is superfluous unless used for emphasis.

3.8 Postbases.

Besides stems and endings, *postbases* hold an important place in Iñupiaq grammar. Postbases are meaningful units which are attached as suffixes to stems. Single Iñupiaq words often become very long as a result of multiple postbases. In theory, there is no limit to the number of postbases that might be added to a stem, but in practice speakers seldom expand words beyond five postbases.

Any singular absolutive noun or verb stem to which postbases may be attached is called a *simple stem*. When postbases are attached to a simple stem, the result is a *complex stem*.

Postbases may be classifed into four categories:

1. a postbase attached to a noun stem causing it to remain a noun.

iñuk person	**+piaq --->** original	**Iñupiaq** North Alaska Inuk (lit. "original person")

2. a postbase attached to a noun stem converting it to a verb stem.

iñuk person	**+qaq- --->** to have	**iñuqaq-** to have visitors (lit. "to have people")

3. a postbase attached to a verb stem causing it to remain a verb stem.

niġI- to eat	**+suk- --->** to want to	**niġisuk-** to want to eat

4. a postbase attached to a verb stem changing it into a noun.

aqpat- to run	**+vIk- --->** a place	**aqparvik** a racetrack

As postbases are presented, the following abbreviations will be used to tell whether the postbase is attached to noun or verb stems, and what the result will be:

1.	*nn*	noun to noun
2.	*nv*	noun to verb
3.	*vv*	verb to verb
4.	*vn*	verb to noun

The rules for attaching a postbase to a stem are often fairly complicated. Generally, there are some postbases which are added directly to a stem without changing the stem, and others which delete the final consonant of a stem when they are added to it. Some postbases cannot be described in either of these ways, since they behave differently depending on the final consonant of the stem they are attaching to. The rules for using an individual postbase will be explained at the time the postbase is presented. In the definition for the postbase, an empty line is used to refer to the stem to which the postbase would be attached.

3.9 Postbases -qaq-*nv* and :It-*nv*.

A. -qaq-*nv (i)* to have or to possess a ____; to be wearing or to have a ____ on; for there to be ____ *(this translation possible only with 3s ending)*.

The minus sign in front of this postbase tells us the final consonant of the singular absolutive noun must be deleted.

The *nv* tells us that this postbase is added to a singular absolutive noun and converts it to a verb stem. The *(i)* tells us that the resulting verb stem takes intransitive endings only. Here are some examples:

kamik	**-qaq-** --->	**kamiqaq-**
boot	to have	

Kamiqaqtuŋa.
I have boots on.
I have a boot.
I have boots.

umiaq	**-qaq-** --->	**umiaqaq-**
boat	to have	

Umiaqaqtuq.
He has a boat.
He has boats.
There is a boat.

iglu	**-qaq-** --->	**igluqaq-**
house	to have	

Igluqaqpisi?
Do you$_P$ own a house?
Do you$_P$ own houses?

iñuk	**-qaq-** --->	**iñuqaq-**
person	to have	

Iñuqaqpa?

Does she have visitors?
Does it have an owner?
Are there any people?

There is no number specified in the stem or the postbase. One cannot tell how many things named by the noun stem there are. (The number can, of course, be specified if necessary. See Chapter XI, Section 11.1.C and vocabulary.)

B. :It-*nv* *(i)* to not have or to not possess a ____; to not be wearing, to not have a ___ on; for there to be no ____ *(this translation possible only with 3s ending).*

The colon : in front of this postbase tells us that a weak i in the final syllable of the stem should be deleted if it is preceded by a single consonant. (Such a weak i will be referred to hereafter as a semi-final weak i.) This deletion process leaves a consonant cluster to which we then apply assimilation so that the second consonant assimilates to the first. Here are some examples.

kamik :It- ---> kamkIt- ---> kamŋIt-
boot to lack
Kamŋitchuq.
He does not have any boots on.
He does not have a boot.
There are no boots.

tupiQ :It- ---> tupqIt-
tent to lack
Tupqitchuŋa.
I do not have a tent.
I don't have any tents.

atiQ :It- ---> atqIt-
name to lack
Atqitchuq.
It does not have name.

When a semi-final weak i is not deleted because it is preceded by two consonants, the stem final consonants q or k become ġ and g, respectively. Here are some examples:

iġñiQ :It- ---> iġñiġIt-
son to lack
Iġñiġitchuq.
He does not have any sons.

aġviQ :It- ---> aġviġIt-
whale to lack
Aġviġitchuq.
There are no whales.

Some speakers of Iñupiaq delete the final consonants and treat weak i as strong I, which can cluster with another vowel.

Iġñiitchuq.
He does not have any sons.

Aġviitchuq.
There are no whales.

If there is no weak i preceding the final consonant, the colon tells us to delete the final consonant.

mannIk :It- ---> **mannIIt-**
egg to lack
Manniitpa?
Doesn't he have any eggs?
Aren't there any eggs?
Doesn't he have an egg?

qaugak :It- ---> **qaugaIt-**
duck to lack
Qaugaitchuq.
He does not have any ducks.
He does not have a duck.
There aren't any ducks.

miqłiqtuq :It- ---> **miqłiqtuIt-**
child to lack
Miqłiqtuitchuq.
She does not have a child.
She does not have any children.
There are no children.

The weak i in final position is not deleted but changes to an a when it pecedes another vowel.

iri :It- ---> **iraIt-**
eye to lack
Iraitchuq.
He does not have an eye.
He does not have any eyes.
There are no eyes.

atigi :It- ---> **atigaIt-**
parka to lack
Atigaitchuŋa.
I do not have a parka on.
I do not have a parka.
I do not own any parkas.

ini :It- ---> **InaIt-**
place to lack
Inaitchuq.
He does not have a room.

He does not have any room.
There is no room.
There are no rooms.

When a singular absolutive noun ends in two vowels or two vowels and a consonant, a g is inserted after the final consonant has been deleted. The g is inserted to avoid a three vowel cluster.

quaq :It- ---> **quagIt-**
frozen meat to lack
Quagitchuŋa.
I do not have any frozen meat.

anIu :It- ---> **anuigIt-**
snow for drinking water to lack
Aniugitchuŋa.
I do not have any snow for drinking water.

The suffixation process for the postbase :It-*nv* is one of the more complex. The postbase is used frequently.

3.10 The stem **su(-)** is both a noun stem "what" and a verb stem "to do what?" It is usually interrogative. Here are some examples of **su** as a noun stem.

Suqaqpa?
What does he have?
Saviqaqtuq.
He has a knife.

Suitpak?
What do they$_d$ not have?
Qamutaitchuk.
They$_d$ do not have a car.

When not interrogative, **su(-)** is restricted to use in certain contexts, especially with postbases expressing negation, such as :It-*nv (i)* to not have or to not possess a ____: to not be wearing, to not have a ____ on; for there to be no ____ *(this translation possible only with 3s ending)* is one of those postbases; so is the negation postbase ±ŋIt-*vv* which is presented in Chapter IV. Here **su(-)** with the negation translates as "nothing" or "to do nothing".

Suqaqpa?
What does he have?
Suitchuq.
He has nothing.

Here are some examples of su- as a verb stem:

Suva?
What is she doing?

Kukiuruq.
She is cooking.

Suva?
What is she doing?

Suŋitchuq.
She isn't doing anything (nothing).

3.11 Remember that in Iñupiaq, if a negative question is asked, such as:

Atigaitpa?	Doesn't he have a parka?
Tupqitpak?	Don't theyd have a tent?
Supputaitpat?	Don't they have rifles?

the answer is an affirmative ii "yes" if you agree that:

Yes, he does not have a parka.	Ii, **atigaitchuq.**
Yes, theyd do not have a tent.	Ii, **tupqitchuk.**
Yes, they do not have rifles.	Ii, **supputaitchut.**

the answer is a negative **naumi** or **naagga** "no" if you disagree that:

No, he does have a parka.	**Naumi, atigiqaqtuq.**
No, theyd do have a tent.	**Naumi, tupiqaqtuk.**
No, they do have rifles.	**Naumi, supputiqaqtut.**

CHAPTER III EXERCISES

A. Translate: The affirmative column contains the verb with the postbase -qaq-*nv* "to have, possesqaq-____", and the negative column contains the verb with the postbase :It-*nv* "to not have, lack a ____".

		affirmative	negative
1.	**kamik** "boot"	Kamiqaqtuq.	Kamŋitchuq.
2.	**miqłiqtuq** "child"	Miqłiqtuqaqtuk.	Miqłiqtuitchuk.
3.	**akiñ --> akisi** "pillow"	Akisiqaqtut.	Akisaitchut.
4.	**iglu** "house"	Igluqaqtuq.	Igluitchuq.
5.	**tavsI** "belt"	Tavsiqaqpak?	Tavsiitchuk.
6.	**qayaq** "kayak"	Qayaqaqtut.	Qayaitchut.
7.	**siqiñiQ** "sun"	Siqiñiqaqtuq.	Siqiñġitchuq.
8.	**tupiq** "tent"	Tupiqaqtuk.	Tupqitchuk.
9.	**apun ---> aputi** "snow"	Aputiqaqpa?	Aputaitchuq.
10.	**umiaq** "boat"	Umiaqaqtut.	Umiagitchut.
11.	**iqaluk** "fish"	Iqaluqaqtuq.	Iqaluitchuq.
12.	**iġġI** "mountain"	Iġġiqaqtuq.	Iġġiitchuq.
13.	**amaġuq** "wolf"	Amaġuqaqtuq.	Amaġuitchuq.
14.	**aiviQ** "walrus"	Aiviqaqpa?	Aivġitchuq.
15.	**niksIk** "hook"	Niksiqaqtuk.	Niksiitchuk.
16.	**qaugak** "duck"	Qaugaqaqpa?	Qaugaitchuq.
17.	**siksrIk** "squirrel"	Siksriqaqpa?	Siksriitchuq.
18.	**siku** "ice"	Sikuqaqpa?	Sikuitchuq.
19.	**mannIk** "egg"	Manniqaqpa?	Manniitchuq.
20.	**aniu** "snow for melting"	Aniuqaqpa?	Aniugitchuq.
21.	**aŋun --> aŋuti** "man"	Aŋutiqaqpa?	Aŋutaitchuq.
22.	**kutchuq** "gum"	Kutchuqaqpa?	Kutchuitchuq.
23.	**apqun --> apquti** "road"	Apquitiqaqpa?	Apqutaitchuq.
24.	**atigi** "parka"	Atigiqaqpak?	Atigaitchuk.

25. **nasaq** "hood"	Nasaqaqpak?	Nasaitchuk.
26. **quaq** "frozen meat"	Quaqaqpak?	Quagitchuk.
27. **aviŋŋaQ** "lemming"	Aviŋŋaqaqpat?	Aviŋŋaitchut.
28. **iri** "eye"	Iriqaqpat?	Iraitchut.
29. **atiQ** "name"	Atiqaqpa?	Atqitchuq.
30. **natiQ** "floor"	Natiqaqpa?	Natqitchuq.
31. **nuna** "land"	Nunaqaqpat?	Nunaitchut.
32. **tatqIq** "moon"	Tatqiqaqpa?	Tatqiitchuq.
33. **uvluġiaq** "star"	Uvluġiaqaqpa?	Uvluġiagitchuq.
34. **tiŋŋun** "airplane" --> **tiŋŋuti**	Tiŋŋutiqaqpa?	Tiŋŋutaitchuq.
35. **uniat** "sled"	Uniaqaqpa?	Uniagitchuq.
36. **ulu** "woman's knife"	Uluqaqpak?	Uluitchuk.

B. Translate:

1. Does it have a name? No, it does not have a name. Yes, it has a name. 2. Is there freshwater? No, there is no freshwater. Yes, there is freshwater. 3. Does it have any snow? No, it does not have any snow. Yes, it has snow. 4. Are there lemmings? No, there are no lemmings. Yes, there are lemmings. 5. Is there any walrus? No, there are no walrus. Yes, there are walrus. 6. Does it have hair? No, it has no hair. Yes, it has hair. 7. Are there any seals? No, there are no seals. Yes, there are seals. 8. Is there a moon? No, there is no moon. Yes, there is a moon. 9. Does he have a pillow? No, he does not have a pillow. Yes, he has a pillow. 10. Is there a sun? No, there is no sun. Yes, there is a sun. 11. Are there any stars? No, there are no stars. Yes, there are stars. 12. Does

she have a tent? No, she does not have a tent. Yes, she has a tent.

C. Translate:

1.	Uvluġiagitpa?	Ii, uvluġiagitchuq.	Naumi, uvluġiaqaqtuq.
2.	Tatqiitpa?	Ii, tatqiitchuq.	Naumi, tatqiqaqtuq.
3.	Supputaitpak?	Ii, supputaitchuk.	Naumi, supputiqaqtuk.
4.	Siqiñġitpa?	Ii, siqiñġitchuq.	Naumi, siqiñiqaqtuq.
5.	Iqaluitpat?	Ii, iqaluitchut.	Naumi, iqaluqaqtut.
6.	Nuyaitpa?	Ii, nuyaitchuq.	Naumi, nuyaqaqtuq.
7.	Nunaitpak?	Ii, nunaitchuk.	Naumi, nunaqaqtuk.
8.	Natchiitpa?	Ii, natchiitchuq.	Naumi, natchiqaqtuq.
9.	Aivġitpa?	Ii, aivġitchuq.	Naumi, aiviqaqtuq.
10.	Iraitpak?	Ii, iraitchuk.	Naumi, iriqaqtuk.
11.	Imġitpat?	Ii, imġitchut.	Naumi, imiqatut.
12.	Iġġiitpa?	Ii, iġġiitchuq.	Naumi, iġġiqaqtuq.
13.	Manniitpak?	Ii, manniitchuk.	Naumi, manniqaqtuk.
14.	Akisaitpak?	Ii, akisaitchuk.	Naumi, akisiqaqtuk.
15.	Aputaitpa?	Ii, aputaitchuq.	Naumi, aputiqaqtuq.
16.	Tavsiitpak?	Ii, tavsiitchuk.	Naumi, tavsiqaqtuk.
17.	Atqitpat?	Ii, atqitchut.	Naumi, atiqaqtut.
18.	Quagitpa?	Ii, quagitchuq.	Naumi, quaqaqtuq.
19.	Miqłiqtuitpak?	Ii, miqłiqtuitchuk.	Naumi, miqłiqtuqaqtuk.
20.	Saviitpa?	Ii, saviitchuq.	Naumi, saviqaqtuq.
21.	Kamŋitpat?	Ii, kamŋitchut.	Naumi, kamiqaqtut.
22.	Tiŋŋutaitpa?	Ii, tiŋŋutaitchuq.	Naumi, tiŋŋutiqaqtuq.
23.	Umiagitpa?	Ii, umiagitchuq.	Naumi, umiaqaqtuq.
24.	Siksriitpa?	Ii, siksriitchuq.	Naumi, siksriqaqtuq.

25. Uniagitpak?	Ii, uniagitchuk.	Naumi, uniaqaqtuk.
26. Tupqitpa?	Ii, tupqitchuq.	Naumi, tupiqaqtuq.
27. Iñuitpa?	Ii, iñuitchuq.	Naumi, iñuqaqtuq.
28. Inaitpak?	Ii, inaitchuk.	Naumi, iniqaqtuk.
29. Iqaluitpa?	Ii, iqaluitchuq.	Naumi, iqaluqaqtuq.
30. Qaugaitpa?	Ii, qaugaitchuq.	Naumi, qaugaqaqtuq.

D. Translate:

1. Kamŋitpak?
2. Miqłiqtuitpa?
3. Akisiqaqpa?
4. Igluitpak?
5. Tupqitpa?
6. Qayaitpa?
7. Siqiñġitpa?
8. Tupiqaqpak?
9. Tavsiqaqpa?
10. Iqaluqaqpat?
11. Iġġiitpa?
12. Amaġuitpa?
13. Kamŋitpa?
14. Niksiqaqpak?
15. Qaugaqaqpa?
16. Siksriitpa?
17. Sikuitpa?
18. Manniitpa?
19. Kamiqaqpat?
20. Aŋutaitpak?
21. Kutchuitpat?
22. Aputiqaqpa?
23. Atigaitpak?
24. Nasaitpa?
25. Quagitpa?
26. Aviŋŋaitpa?
27. Iraitpat?

E. Translate:

1. He does not have an airplane. 2. He does not have a knife. 3. He does not have boots. 4. They$_d$ do not have a dog. 5. He does not have a canoe. 6. They$_d$ do not have airplanes. 7. They$_d$ have no house. 8. He does not have a ball. 9. There are no lemmings. 10. There are no knives. 11. He has a crescent-shaped knife. 12. They have boots. 13. He has a dog. 14. There are no fish. 15. Does he have an airplane? 16. Does she have a child? 17. Does he have a knife? 18. He does not have a knife. 19. They$_d$ do not have a knife. 20.

They have a house. 21. They do not have houses. 22. They$_d$ do not have boats. 23. He does not have a tent. 24. They do not have boats. 25. There are no squirrels.

F. __Translate:__

1. Aquppiva? Ii, aquppiruq. 2. Ulġuvak? Ii, ulġuruk. 3. Paammakpa? Ii, paammaktuq. 4. Aquvinniaqpak? Ii, aquvinniaqtuk. 5. Atqaqpa? Ii, atqaqtuq. 6. Miquqpat? Ii, miquqtut. 7. Kukiuniaqpak? Ii, kukiuniaqtuk. 8. Iłitchiva? Ii, iłitchiruq. 9. Iñugiakpat? Ii, iñugiaktut. 10. Aquppiñiaqpat? Ii, aquppiñiaqtut. 12. Atqaġniaqpak? Ii, atqaġniaqtuk. 13. Mayuġniaqpat? Ii, mayuġniaqtut. 14. Miquġniaqpa? Ii, miquġniaqtuq. 15. Iñugiagniaqpat? Ii, iñugiagniaqtut. 16. Ulġuniaqpak? Ii, ulġuniaqtuk. 17. Nakuuvat? Ii, nakuurut. Naumi, piłuktut. 18. Pilukpa? Ii, piłuktuq. Naumi, nakuuruq.

G. __Translate.__

1. Akisiqaġniaqpa? Naumi, akisaiññiaqtuq. 2. Atqiññiaqpa? Naumi, atiqaġniaqtuq. 3. Iqaluqaġniaqpat? Ii, iqaluqaġniaqtut. 4. Manniiññiaqpak? Naumi, manniqaġniaqtuk. 5. Niksiqaġniaqpa? Naumi, niksiiññiaqtuq. 6. Nunaqaġniaqpak? Ii, nunaqaġniaqtuk. 7. Natqiññiaqpa? Ii, natqiññiaqtuq. 8. Qamutiqaġniaqpat? Naumi, qamutaiññiaqtut. 9. Siqiñiqaġniaqpa? Naumi, siqiñġiññiaqtuq. 10. Supputiqaġniaqpak? Naumi, supputaiññiaqtuk. 11. Tatqiqaġniaqpa? Ii, tatqiqaġniaqtuq. 12. Uvluġiagiññiaqpa? Ii, uvluġiagiññiaqtuq.

Stems:

akiñ <-> akisI	pillow
anIu	packed snow good for melting into drinking water
apun	snow *(lying on a surface)*
aquppI-	*(i)* to be sitting; *(t)* to be sitting on *her/him/it*
aquvit-	*(i)* to sit down; to sit up; *(t)*to sit down on *it*
atiQ	name; namesake
atqaq-	*(i)* to descend, come down; *(t)*to put *her/him/it* down from a higher level to a lower level
ikka	(*demonstrative adverb*) over there, visible, stationary, and not lengthy
iłIt-	*(t)*to learn *it* :: iłitchI-
imiQ(-)	drinking water, alcoholic beverage; to drink *(it)*
iñuglak-	*(i)* to be numerous, many
iqaluk	fish
kukIu-	to cook *(it)*
mannIk	egg
mayuq-	*(i)* to climb, ascend; *(t)*to set *her/him/it* on a higher place
miquq-	to sew *it*
nakuu-	*(i)* to be nice, good
natiQ(-)	floor; *(t)* to install, put a floor in *it*
naumI/naagga	no, negative
niksIk(-)	fishing hook; to hook *(it)*
nuna	land; inland; earth
paammak-	*(i)* to crawl
pigña	(*demonstrative pronoun*) that one up there, visible, not moving, not lengthy (length is less that three times the width)
piłuk-	*(i)* to be bad, not nice
qamun	car, truck
siku(-)	ice; to ice over
siqiñiQ	sun
su(-)	what thing; to do what *to her/him/it*
suŋIt-	*(i)* to not do or say anything; *(t)* to not do or say anything to *her/him/it*
suppun	gun, rifle
taamna	(*demonstrative pronoun*) that one closer to listener than to speaker, visible, not moving, not lengthy
tatqIq	moon
tupiQ(-)	tent; *(i)* to set up a tent; *(t)* to set up the tent for *her/him*, to put a tent over it
ulġu-	*(i)* to fall, topple or tip over
umiaq(-)	boat; *(i)* to take the boat out and set up whaling camp
unna	(*demonstrative pronoun*) that one down there/

	close to the ocean/ close to the door, visible, moving or lengthy (length is at least three times the width)
uvluġIaq	star
uvva	*(demonstrative adverb)* here, visible, not moving or not lengthy

Postbases:

:It-*nv*	*(i)* to not have or to not possess a ___; to not be wearing, to not have a ___ on
-qaq-*nv*	*(i)* to have or to possess a ___; to be wearing or to have a ___ on; for there to be ___ *(this translation possible only with 3s Indicative ending)*

Postbase Combinations

:Iññiaq-*nv*	will not have ____
-qaġniaq-*nv*	will have ____

CHAPTER IV INTRANSITIVE VERBS

4.1 In Iñupiaq all verbs are formed beginning with the verb stem. The stem conveys the basic meaning of the verb; and in an Iñupiaq sentence, the verb stem is usually of the same importance as the main verb in an equivalent English sentence. In the sentence, "I couldn't possibly have seen him," the main verb which indicates the action of the subject is "see". "Could", "not", "possibly" and "have" modify the meaning of the main verb and add information as to negation, tense, etc. In the equivalent Iñupiaq sentence, "see" will also be central to the meaning and as such must be the verb stem or verb base. Modification of the verb stem is the job of postbases which act much like auxiliary verbs and adverbs in English.

The English verb "could have seen" tells us nothing about the person or number of its subject. Every English verb (except a command) has to use a separate noun or pronoun with it in the sentence to specify what the subject is.

In Iñupiaq the situation is quite different. The language contains a highly detailed set of verb endings, which leave no doubt as to the exact person and number of the subject. Since the verb endings convey such precise information, it is unnecessary, and even redundant, to use a subject pronoun.

4.2 Here we will present only the intransitive indicative endings. An intransitive verb ending indicates who and how many are performing the action. The indicative mood verb endings are used for making statements. These endings are added directly to the stem, simple or complex, and give the person and number of the subject of the verb. The intransitive indicative mood marker is +t/ru for all persons.

1	s	+t/ru	ŋa	I
	d		guk	we$_d$
	p		gut	we
2	s		tin	you
	d		sik/tik	you$_d$
	p		sI	you$_p$
3	s		q	she/he/it
	d		k	they$_d$
	p		t	they

For vowel ending verb stems, intransitive endings must begin with **r** when they are added on. Consonant ending stems take endings beginning with **t**, although this **t** may be palatalized to ch or **s** by a strong I in the verb stem.

Here are some examples:

verb stem	verb	
iñugiak-	**Iñugiaktugut.**	We are many.
mayuq-	**Mayuqtuŋa.**	I am climbing.
iga-	**Igaruq.**	She is cooking.
niġI-	**Niġiruq.**	He is eating.
makit-	**Makittuq.**	He stood up.
tikIt-	**Tikitchugut.**	We have arrived.
imiq-	**Imiqtuq.**	He is drinking.
annIq-	**Anniqsuguk.**	We$_d$ are hurt.

4.3 Corresponding to the intransitive indicative endings is a set of nine intransitive interrogative endings which are used when asking questions.

1	s	+p/vI	**k**	I
	d		**nuk**	we$_d$
	p		**sa**	we
2	s		**t/n**	you
	d		**sik**	you$_d$
	p		**sI**	you$_p$
3	s	+p/va		she/he/it
	d		**k**	they$_d$
	p		**t**	they

Again these endings are attached directly to verb stems and reflect the person and number of the subject. The interrogative mood marker for the first person (1) and the second person (2) is +p/vI, and the mood marker for the third person (3) is +p/va. There is no marker for the 3s subject.

Vowel ending stems take interrogative endings beginning in v, consonant ending stems take endings beginning with **p**.

In the interrogative the present and the past tense forms are identical. Here are examples:

verb stem	verb	
niġI-	**Niġivit?**	Are you eating? *or* Did you eat?
imiq-	**Imiqpat?**	Are they drinking? *or* Did they drink?
annIq-	**Anniqpa?**	Is she hurt? *or* Did she get hurt?
makit-	**Makitpa?**	Is he (in the process of standing up? *or* Did he stand up?
su-	**Suvisik?**	What are you$_d$ doing *or* What did you$_d$ do?
aquppI-	**Aquppivak?**	Are they$_d$ sitting? *or*

		Were they$_d$ sitting down?
paammak-	**Paammakpit?**	Are you crawling? or Did you crawl?

An Iñupiaq question covers both the present and the past tense. The answer is given in the indicative mood with either the present or the past endings. You have already been given the present tense indicative intransitive endings. The past tense indicative endings are presented in Section 4.4.

The question **niġiva?** asks "is he eating?" or "did he eat?" The answer to the question "is he eating?" is given in the present indicative **niġiruq** "he is eating". The answer to the other translation "did he eat?" is given in the past indicative **niġiruaq** "he ate".

4.4 The past indicative intransitive endings are not much different from the present indicative intransitive endings. The only difference is the vowel **a** which follows the vowel **u** of the indicative mood marker +t/r. The vowel **a** is a marker for the past.

1	s		**ŋa**[1]	I
	d		**guk**[1]	we$_d$
	p		**gut**[1]	we
2	s	**+t/ru a**	**tin**	you
	d		**sik/tik**	you$_d$
	p		**sI**	you$_p$
3	s		**q**	she/he/it
	d		**k**	they$_d$
	p		**t**	they

The past indicative intransitive endings are attached directly to verb stems, and also reflect the person and number of the subject. Here again, the **t** changes to **r** when the verb stem ends in a vowel.

Here are some examples:

A.	**Niġiva?**	Is he eating?/Did he eat?
	Niġiruq.	He is eating.
	Niġiruaq.	He ate.

---

[1] These person markers may be replaced by **mi** for 1s, **gni** for 1d and **ni** for 1p, thereby producing such forms as **niġiruami** "I ate" instead of **niġiruaŋa**, **niġiruagni** "we$_d$ ate" instead of **niġiruaguk**, and **niġiruani** "we ate" instead of **niġiruagut**.

B.	**Isiqpa?**	Is he entering?/Did he enter?
	Isiqtuq.	He is entering.
	Isiqtuaq.	He entered.
C.	**Ikayuqpa?**	Is he helping?/Did he help?
	Ikayuqtuq.	He is helping.
	Ikayuqtuaq.	He helped.

4.5 The present indicative endings are used when the action being described is on-going or the action has just been done. The past indicative endings are used when the action has been completed for some time.

Here are some examples:

Tiŋmiruq.	He is flying.
Tiŋmiruaq uvlaaq.	He was flying this morning.
Anniqsuq.	He is hurt.
Anniqsuaq akku.	He got hurt a while ago.
Tikitchuq.	She just now arrived.
Tikitchuaq unnuaq.	She arrived last night.
Aqpattuguk.	We$_d$ are running.
Aqpattuaguk unnugman.	We$_d$ ran yesterday.
Siñiktuq.	She is sleeping.
Siñiktuaq akku.	She slept a while ago.

The postbase **+niaq-vv** (previously discussed in Chapter II) plus the indicative ending is used to indicate the future.

Uvlaaku tikiññiaqtut.
They will arrive tomorrow.

Upinġaaġu aullaaġniaqtugut.
We will go camping next summer.

Aaqagu miquġniaqtuŋa.
I will sew later.

Akkupak atuġniaqtuŋa.
I will sing right now.

4.6 Postbases ±ŋIt-vv, -lla-vv and -laIt-vv.

A. ±ŋIt-vv means "to not ____ ; (i) to not be ____". The plus sign over the minus sign means that the postbase deletes stem final k or q (including Q) but not t, which remains.

niġI-	**Niġiŋitchuq.**	He is not eating.

mayuq-	**Mayuŋitchuq.**	He is not climbing.
isiq-	**Isiŋitchuq.**	He isn't coming in.
savak-	**Savaŋitchuq.**	He is not working.
aqpat-	**Aqpannitchuq..**	He is not running.
makit-	**Makinŋitchuq.**	He did not stand up.

Notice the **n** in the last two examples, which is the final **t** of the verb stem that has remained and has become assimilated before the postbase.

B. -lla-vv means "to be able to____ ". The minus sign indicates that the final consonant of any verb stem is deleted.

niŋI-	**Niġiḷḷaruq.**	He can eat.
pisuaq-	**Pisuallaruŋa.**	I can walk.
savak-	**Savallarugut.**	We can work.
tikIt-	**Tikiḷḷarut.**	They can arrive.
aqpat-	**Aqpallaruq.**	He can run.

C. -laIt-vv means "to never or to not be able to ____ ".

aglak-	**Aglalaitchuq.**	He cannot write.
ikayuq-	**Ikayulaichuq.**	He never helps.
pisuaq-	**Pisualaitchuk.**	They$_d$ cannot walk.
savak-	**Savalaitchuq.**	It does not work.

4.7 The interrogative pronouns **kiña** "who", **kitkuk** "who$_d$", and **kitkut** "who$_p$" are used to ask a question about the subject of an intransitive verb. **Kiña** for the singular, **kitkuk** for the dual, and **kitkut** for the plural are used when referring to humans. The following interrogative pronouns are used when referring to animals or things: **suna** or **su** "what" (**suna** is used more commonly than **su**) **suk** "what$_d$" and **sut** "what$_p$".

Here are some examples:

Kiña igallava?
Who can cook?

Suna paŋalikpa?
What is running?

Kitkuk aquvitpak?
Who$_d$ sat down?

Suk tikitpak?
What$_d$ arrived?

Kitkut pisuaqpat?
Who$_p$ is walking?

Sut anivat?
What$_p$ things went outside?

Notice that the number of the interrogative pronouns agree in number with the number of the verb ending.

When the subject of an intransitive verb is a separate word, it is given in the absolutive case. The nouns in the vocabulary listed at the end of each chapter are in the singular absolutive case.

Here are some examples:

Aġnaq igallaruq.
The/a woman can cook.

Qimmiq paŋaliktuq.
The/a dog is running.

Aŋun aquvittuq.
The/a man sat down.

Atigi nakuuruq.
The/a parka is nice.

Aġnaiyaaq pisuaqtuq.
The/a girl is walking.

Miqłiqtuq anniqsuq.
The/a child is hurt.

The q, final consonant of the intransitive ending +t/ruq "she/he/it" indicates that the subject is singular. You will learn to form the dual and plural forms of absolutive nouns in the next chapter.

The enclitic **+lu** may be attached to the interrogative pronouns.

Here are some examples:

Kiñalu qaiñiaqpisik?
Who will be coming with you?"
(lit: You and who will come?)

Aġnaġlu qaiñiaqtuguk.
The woman and I will come.

Sunalu qallunlu katakpak?
What fell along with the cup?
(lit: What and the cup fell?)

Saviġḷu qallunlu kataktuak.
The knife and the cup fell.

Kitkuglu qaiñiaqpisi?
Who$_{d}$ will come with you?
(lit: You and who$_{d}$ will come?) *or*

Who$_d$ will come with you$_d$?
(lit: You$_d$ and who$_d$ will come?) or
Who$_d$ will come with you$_p$?
(lit: You$_p$ and who$_d$ will come?)

Keep in mind that when there is more than one subject, their total number determines the number of the verb ending.

CHAPTER IV: EXERCISES

A. Translate.

1. They$_d$ are nice. 2. I am eating. 3. We are walking. 4. They$_d$ are working. 5. We are eating. 6. We$_d$ are drinking. 7. We arrive. 8. Aquvittuk. 9. Anniqsuk. 10. He is sitting. 11. Savaktut. 12. You are crawling. 13. You$_d$ are standing up. 14. She was working. 15. They were reading. 16. Miqłiqtuq aquvittuq. 17. The seal is eating. 18. You are walking. 19. Imiqtutin. 20. Iñuk aquppiruq. 21. Aqpattut. 22. They$_d$ are crawling. 23. You are nice. 24. They are climbing. 25. We are running. 26. They$_d$ are hurt. 27. Paŋaliktut. 28. Iḷisaqtugut. 29. Isiqtuagut. 30. Pisuaqtuk. 31. Utiqtuat. 32. They are turning their heads to look. 33. Savaktuguk. 34. Taiguaqtuŋa. 35. I learned. 36. Tikitchuat. 37. She sat down. 38. Qiviaqtuk. 39. Miquqtugut. 40. He is reading. 41. Atqaqtuŋa. 42. Akutchiruq. 43. She is helping. 44. Iñugiaktugut. 45. They are returning. 46. Iḷitchiruaq. 47. Aquvittuat. 48. He arrived. 49. She is coming down. 50. They$_d$ are sewing. 51. They are cooking.

B. Translate, then answer in Iñupiaq in both the present and the past tense.

Example: **Niġiva?** "Is he eating?" **Niġiruq.** "He is eating."
"Did he eat?" **Niġiruaq.** "He ate."

1. Pisuaqpit? 2. Niġivit? 3. Suva aġnaq? 4. Siksrik makitpa? 5. Suva? 6. Isiqpa? 7. Qimmiq paŋalikpa? 8. Natchiq suva? 9. Aŋun tikitpa? 10. Aġnaq uqaqpa? 11. Savakpit? 12. Iḷisaqpak? 13. Miqłiqtuq isiqpa? 14. Nakuuvit? 15. Qimmiq suva? 16. Aŋun suva? 17. Miquqpit?

18. Tuttu suva? 19. Aquvitpit? 20. Qimmiq niġiva? 21. Iḷisaqpit? 22. Siksrik imiqpa? 23. Uqaqpit? 24. Amaġuq makitpa? 25. Miqłiqtuq paammakpa?

C. Translate.

1. You$_p$ will be coming down. 2. The man will be sitting. 3. The woman will be cooking. 4. Mother is sleepin. 5. They will learn. 6. Will you$_d$ be climbing up? 7. Will you be sewing? 8. Will we$_d$ be crawling? 9. Will you be writing? 10. You will remember. 11. We will study. 12. We$_d$ will come. 13. I will be reading. 14. Will you$_d$ return? 15. Will he open his eyes? 16. Will you be running? 17. They$_d$ will help. 18. Will you$_p$ be eating? 19. Will we$_d$ crawl? 20. Will you$_p$ be nice? 21. Will they go camping? 22. Will we talk? 23. Will she be sweeping? 24. Will I help?

D. Translate the following sentences using this postbase combinaton: -qaġniaq-*nv* "will have".

1. Will you$_p$ have some ulus (with you)? 2. Will he be wearing a beard? 3. Will you have children? 4. Will they$_d$ be wearing parkas? 5. Will you$_d$ have room? 6. Will there be people (there)? 7. Will they have knives? 8. There will be ducks. 9. There will be fish. 10. They$_d$ will have fishing hooks. 11. She will have a son. 12. She will have her hood on. 13. He will have his boots on. 14. It will have poles. 15. There will be a moon. 16. You$_p$ will have names. 17. Will you have a pillow? 18. We will have land.

E. Attach each of the following postbases to each verb stem: **+niaq**-*vv* "will", **+niaŋIt**-*vv* "will not", **±ŋIt**-*vv* "not", **-lla**-*vv* "can, able to", and **-laIt**-*vv* "to not be able to".

Example: **aqpat-** "to run" **Aqpanniaqtuq.** "He will run."
Aqpanniaŋitchuq. "He will not run."
Aqpanŋitchuaq. "He did not run."
Aqpallaruq. "He can run."
Aqpalaitchuq. "He cannot run."

1. **kamik-** "to put boots on" 2. **savak-** "to work" 3. **iḷitchI-** "to learn" 4. **ikayuq-** "to help" 5. **taIguaq-** "to read" 6. **tikIt-** "to arrive" 7. **utiq-** "to return" 8. **akutchI-** "to stir something" 9. **katak-** "to drop, fall" 10. **qIa-** "to cry" 11. **imiq-** "to drink" 12. **qivIaq-** "to turn one's head" 13. **annIq-** "to get hurt" 14. **atqaq-** "to descend" 15. **aquppI-** "to be sitting" 16. **aquvit-** "to sit down" 17. **isiq-** "to enter" 18. **iga-** "to cook" 19. **iḷisaq-** "to study" 20. **iḷitchI-** "to learn" 21. **makit-** "to stand up" 22. **mayuq-** "to climb up" 23. **paammak-** "to crawl" 24. **pisuaq-** "to walk" 25. **puuvraq-** "to swim" 26. **aglak-** "to write" 27. **paŋalik-** "to run, of animals 28. **iñugIak-** "to be many" 29. **ulġu-** "to topple over" 30. **miquq-** "to sew"

F. Identify the noun stem, then translate the sentence. The postbase combination used in these sentences is: **:Iññiaq**-*nv* "will not have", "will lack".

Example: **Atigaiññiaqtuŋa.** **atigi** "parka" I will not have a parka.

1. **Uluiññiaqpisa?** 2. **Saviiññiaqtuq.** 3. **Kamŋiññiaqtuk.** 4. **Qimmiiññiaqtuguk.** 5. **Qayaiññiaqtuq.** 6. **Tiŋŋutaiññiaqtut.** 7. **Igluiññiaqpiñuk?** 8. **Aviŋŋaiññiaqtuq.** 9. **Miqłiqtuiññiaqtuq.** 10. **Tupqiññiaqpisik?** 11. **Umiagiññiaqpisi?** 12. **Kamŋiññiaqpak?** 13. **Inaiññiaqpisi?** 14. **Aġnaiññiaqtuq.** 15. **Nasaiññiaqtuk.** 16. **Amaġuiññiaqtuq.** 17. **Atigaiññiaqpiñuk?** 18. **Miqłiqtuiññiaqpiñuk?** 19. **Tupqiññiaqpisa?** 20. **Iqaluiññiaqtuq.** 21. **Niksiiññiaqtugut.**

22. Tuttuiññiaqtut. 23. Aivġiññiaqtuq. 24. Akisaiññiaqpit? 25. Aputaiññiaqtuq. 26. Aivġiññiaqpa? 27. Iġġiiññiaqtuq. 31. Saviiññiaqpisi. 32. Siqiñġiññiaqpa? 33. Uvluġiagiññiaqtuq. 34. Punniiññiaqtuq. 35. Aŋutaiññiaqtuq.

G. Translate.

1. Aglallavisik? 2. Naumi, aglalaitchuguk. 3. Pisuallavak? 4. Naumi, pisualaitchuk. 5. Makillavisi? 6. Naumi, makilaitchugut. 7. Niġiłłavit? 8. Naumi, niġiłaitchuŋa. 9. Isillavisik? 10. Naumi, isilaitchuguk. 11. Aqpallavit? 12. Naumi, aqpalaitchuŋa. 13. Puumillavisk? 14. Naumi, puumilaitchuguk. 15. Savallava? 16. Naumi, savalaitchuq. 17. Tautullavat? 18. Naumi, tautulaitchut. 19. Taiguallavisi? 20. Naumi, taigualaitchugut. 21. Tikiłłavisik? 22. Naumi, tikiłaitchuguk. 23. Aniłłavit? 24. Naumi, aniłaitchuŋa. 25. Utillavit? 26. Naumi, utilaitchuŋa. 27. Qiviallavak? 28. Naumi, qivalaitchuk. 29. Savallavisik? 30. Naumi, savalaitchuguk. 31. Paammallava? 32. Naumi, paammalaitchuq. 33. Ulġullava? 34. Naumi, ulġulaitchuq. 35. Miqullavisik? 36. Naumi, miqulaitchuguk. 37. Mayullavak? 38. Naumi, mayulaitchuk. 39. Igallavit? 40. Naumi, igalaitchuŋa. 41. Atqallavat? 42. Naumi, atqalaitchut. 43. Aquvillavisik? 44. Naumi, aquvilaitchuguk. 45. Paŋalillava? 46. Naumi, paŋalilaitchuq.

H. Translate.

1. Aġnaġlu aŋunlu tikitchuak. 2. Qimmiġłu amaġuġlu paŋaliŋniaqtuk. 3. Tupiġlu iglulu nakuuruk. 4. Aġnaiyaaġlu aŋutaiyaaġlu aquvittuak. 5. Aġnaġlu aġnaiyaaġlu miquqtuk. 6.

Aŋunlu aŋutaiyaaġlu aġnaġlu pisuaqtut. 7. Tatqiġḷu siqiñiġḷu uvluġiaġlu kataktuat. 8. Aiviġlu natchiġḷu anniqsuk. 10. Aŋullu aġnaġlu aquppiruk. 11. Aŋun niġiruaġlu atuqtuaġlu. 12. Aġnaiyaaq aqpattuaġlu paammaktuaġlu. 13. Miqłiqtuq kamiktuaġlu atigiruaġlu. 14. Aŋutaiyaaq iḷisaqtuaġlu aglaktuaġlu. 15. Aġnaq niġiruaġlu imiqtuaġlu. 26. Aġnaiyaaq taiguaqtuaġlu aglaktuaġlu. 17. Aaqhaalliġḷu qaugaglu tiŋiruak. 18. Aviŋŋaġlu siksrigḷu utiqtuak.

I. Translate.

1. Kiña isiqpa? Aġnaq isiqtuq. 2. Kiñalu isiqpak? Aŋunlu isiqtuk. 3. Kitkuk pisuaqpak? Aġnaġlu aŋunlu pisuaqtuk. 4. Kitkut niġivat? Aġnaġlu aŋunlu aŋutaiyaaġlu niġirut. 5. Aġnaġlu kiñalu isiqpak? Aŋunlu aġnaġlu isiqtuk. 6. Aġnaġlu kitkuglu isiqpat? Aġnaġlu aŋutaiyaaġlu aġnaiyaaġlu isiqtut. 7. Aŋunlu kitkullu qaiñiaqpat? Aŋunlu aġnaġlu Aŋutaiyaaġlu aġnaiyaaġlu qaiñiaqtut. 8. Suna paŋalikpa? Amaġuq paŋaliktuq. 9. Amaġuġlu sunalu paŋalillavak? Amaġuġlu siksrigḷu paŋalillaruk. 10. Amaġuġlu suglu paŋalillavat? Amaġuġlu siksrigḷu qimmiġḷu paŋalillarut. 11. Amaġuġlu sullu paŋalillavat? Amaġuġlu siksrigḷu qimmiġḷu aviŋŋaġlu paŋalillarut. 12. Who is coming? The woman is coming. 13. Who is coming with the woman? The man is coming with the woman. 14. Who$_d$ is sitting? The girl and the boy are sitting. 15. Who$_p$ is running? The girl, the boy and the man are running. 16. Who is running with the girl? The boy and the girl are running.

CHAPTER IV VOCABULARY

Stem	
aglak(-)	letter, print; to write *(it)*
aġnaq	woman
aġnaiyaaq	girl
akkupak	right now
akutchI-	*(i)* to make Iñupiaq ice cream; *(t)* to make *it=usually caribou fat* into Iñupiaq ice cream
aŋun<->aŋuti	man
aŋutaiyaaq	boy
atuq-	to sing *(it)*; to use *(it)*; *(i)* to be in use
aullaaq-	*(i)* to go camping
ikayuq-	to help *(her/him/it)*
siñik-	*(i)* to be sleeping
tilaI-	to sweep *(it=a larger area, usually a floor_*
tilak-	to mop, scrub *(it=large surface area)*
tiŋmI-	*(i)* to be flying, in flight
unnuaq	last night; nighttime
upinġaaġu	next summer
uqaq(-)	tongue; *(i)* to talk
utiQ-	*(i)* to return; *(t)* to return for *her/him/it* to return to *her/him/it* after a separation or divorce
uvlaaku(n)	tomorrow

Interrogative Pronouns	
kiña	who
kitkuk	who$_d$
kitkut	who$_p$
suna or su	what
suk	what$_d$
sut	what$_p$

Postbases	
-lla-vv	to be able to ____
±ŋIt-vv	to not ____; *(i)* to not be ____
-laIt-vv	to never ____; to not be able to ____

Endings:

Interrogative	Indicative		
	Present	Past	
+p/vik	**+t/ruŋa**	**+t/ruaŋa**	1s = I
+p/viñuk	**+t/ruguk**	**+t/ruaguk**	1d = we$_d$
+p/visa	**+t/rugut**	**+t/ruagut**	1p = we
+p/vIt/n	**+t/rutin**	**+t/ruatin**	2s = you
+p/visik	**+t/rusik**	**+t/ruasik**	2d = you$_d$
+p/visI	**+t/rusI**	**+t/ruasI**	2p = you$_p$
+p/va	**+t/ruq**	**+t/ruaq**	3s = she/he/it
+p/vak	**+t/ruk**	**+t/ruak**	3d = they$_d$
+p/vat	**+t/rut**	**+t/ruat**	3p = they

SC

CHAPTER V ABSOLUTIVE NOUNS

5.1 Absolutive nouns, as you remember, can function as the subject of an intransitive verb.

In this chapter we will learn to form the dual and plural of absolutive nouns.

5.2 First learn a few basic facts about (unpossessed) absolutive nouns:

A. Singular absolutive nouns may end in any vowel, **n**, **k**, or **q**. The **n** is the result of the weak **i** of **ti** dropping and the **t** nasalizing to **n**. The palatalized form of **ti** is **si**, as in **akIti** ---> **akisi**, which gives **ñ** when weak **i** drops.

aŋuti ---> aŋut ---> **aŋun**	man
akIti ---> akIt ---> **akiñ**	pillow

The singular absolutive nouns which end in **n** or **ñ** are not normally used as stems to which endings or postbases are suffixed. The final consonant **n** or **ñ** must be replaced by **ti** or **si**, to give the stem form, that is **aŋuti** from **aŋun** "man" and **akisi** from **akiñ** "pillow".

B. All dual nouns end in **k**.

C. All plural nouns end in **t** (**ch** is an option after a strong **I**).

D. Many suffixes cause the doubling, or gemination, of a preceding single consonant between two vowels. Gemination often occurs in dual nouns and sometimes in plurals.

Example:	**nanuq**	polar bear
	nannuk	polar bears$_d$
	nannut	polar bears
	qayaq	kayak
	qayyak	kayaks$_d$
	qayyat	kayaks

Notice the double or geminate **n** and **y** in the dual and plural forms.

E. When a consonant followed by a weak **i** undergoes gemination, weak **i** changes to **a**. Other vowels do not change.

Example:	**kamik**	boot
	kammak	boots$_d$
but -	**savIk**	knife
	savvik	knives$_d$

F. Most consonants do not change when doubled. (Review Chapter II, section 2.6). Further examples are given here for some fricatives which are not simply doubled, but become the corresponding doubled stop.

g ---> kk	qiłalugaq beluga whale	qiłaluk̲k̲ak beluga whales$_d$
	tulugaq raven	tulukkak ravens$_d$
ġ ---> qq	amaġuq wolf	amaqquk wolves$_d$
	papiġuq fishtail	papiq̲q̲uk fishtails$_d$
s ---> tch	ikusIk elbow	ikutchIk elbows$_d$
	qavaas̲uk Spectacled Eider	qavaat̲c̲h̲uk Spectacled Eiders$_d$

In a few cases y doubles to tch as s does.

y ---> tch	nuyaq strand of hair	nutchat head of hair
	qay̲uq broth	qat̲c̲h̲ut pots of broth

5.3 Strong and Weak Consonants.

The final consonant of a word may be strong or weak. Every final k is strong. Only some final q's are strong, and these will be marked with the capital letter Q.

1. After weak i, q is always strong.

2. q may be strong when it follows a consonant cluster and a single vowel.

nat̲c̲h̲iQ̲	seal
avin̲n̲aQ̲	lemming

3. A q which follows a single consonant and one or two vowels (except weak i) is always weak.

qayaq	kayak, canoe
amIq	animal hide
umiaq	boat

quaq	frozen meat
nasaq	hood
aġnaiyaaq	girl
annuġaaq	piece of clothing

4. If a **q** follows a consonant cluster and a vowel, it may still be weak. Since you cannot always tell by looking at a word whether **q** will be strong or weak, strong **Q** will be marked in the vocabulary.

aġnaq	woman
qimmIq	dog
tatqIq	moon
miqłiqtuq	child
ayuktaq	ball
kutchuq	chewing gum; resin

5.4 Formation of Iñupiaq Dual Nouns.

The dual ending for nouns which end in **ti/si** is **-k**. Gemination is uncommon in these nouns.

The dual ending for nouns which end in a vowel is **(')-k**. The apostrophe enclosed in parentheses (') indicates gemination or doubling, which is optional. The minus sign before **k** indicates that the final consonant of the stem is deleted.

The dual ending for nouns which end in **k**, **q** or **Q** is **'-k**.

All dual forms end in **k**, but there are different steps which must be followed in order to get the desired result.

A. Forming the dual of nouns which end in **n** or **ñ** is relatively simple. Just add **k** after changing the **n** to **ti** and the **ñ** to **si**. Gemination is possible but not common.

aŋun --->	**aŋuti**	man
	aŋutik	men$_d$
akiñ --->	**akisi**	pillow
	akisik	pillows$_d$
apqun --->	**apquti**	road
	apqutik	roads$_d$

B. Nouns which end in a vowel have two possible forms. One form involves gemination of the initial consonant of the last syllable. The other form has no gemination.

iri	**siku**
eye	ice
irrak or **irik**	**sikkuk** or **sikuk**
eyes$_d$	pieces$_d$ of ice

iglu	**tuttu**
house	caribou
igluk	**tuttuk**
houses$_d$	caribou$_d$
ini	**atigi**
place	parka
innak *or* **inik**	**atikkak** (uncommon) *or* **atigik**
places$_d$	parkas$_d$

Remember that weak **i** changes to an **a** whenever gemination takes place.

C. The process of dual formation for nouns which end in a strong consonant, **k** or **Q** is a bit more complex.

The following steps are applied in forming the dual of nouns which end in a strong consonant **k** or **Q**:

a. Geminate the initial consonant of the last syllable of the stem whenever possible; change weak **i** to **a**.

b. If gemination is not possible, lengthen the prime vowel (**I**, **a** or **u**) which precedes the final strong consonant of the stem.

c. Delete the final consonant of the stem.

Here are some examples.

tupiQ	**kamik**
tent	boot
tuppak	**kammak**
tents$_d$	boots$_d$
savIk	**iqaluk**
knife	fish
savvIk	**iqalluk**
knives$_d$	fish$_d$
aviŋŋaQ	**natchIQ**
lemming	seal
aviŋŋaak	**natchiik**
lemmings$_d$	seals$_d$

5.5 Formation of Iñupiaq Plural Nouns.

A. The plural ending for nouns which end in a vowel, **n** or **ñ** is -**t**. There is no gemination. The plural form is obtained by simply adding the **t** to the singular noun. Add **t** after changing the **n** to **ti** and the **ñ** to **si**.

atigi	**iglu**
parka	house

atigit	iglut
parkas	houses

apqun ---> apquti
road
apqutit
roads

akiñ ---> akisi
pillow
akisit
pillows

B. The plural ending for nouns which end in strong consonant k or Q is :It. There is no gemination.

1. If the last consonant of the stem is not preceded by a weak i, delete that consonant.

savIk	iqaluk
knife	fish
saviit	iqaluit
knives	fish$_p$
aviŋŋaQ	natchIQ
lemming	seal
aviŋŋait	natchiit
lemmings	seals$_p$
qaugak	iñuk
duck	person
qaugait	iñuit
ducks	people

2. If the last consonant of the stem is preceded by weak i and this weak i follows a single consonant, delete weak i. A consonant cluster will be formed; apply assimilation so that the second consonant assimilates to the first consonant.

tupiQ	kamik
tent	boot
tupqit	kamŋit
tents	boots
natiQ	umialik
floor	rich man; captain
natqit	umialgit
floors	rich men; captains

3. When weak i cannot be deleted, following a consonant cluster, the stem-final stop becomes a voiced fricative between vowels.

aġviQ	igniQ
whale	fire

aġviġit	**igniġit**
whales	fires

C. The plural ending for nouns which end in a weak **q** is (')-t. Gemination is optional. The initial consonant of the last syllable cannot be geminated when it is followed by two vowels.

aġnaq	**qimmIq**
woman	dog
aġnat	**qimmit**
women	dogs
annuġaaq	**aġnaiyaaq**
piece of clothing	girl
annuġaat	**aġnaiyaat**
clothing	girls
qayaq	**nasaq**
kayak	hood
qayat *or* **qayyat**	**nasat** *or* **natchat**
kayaks	hoods

5.6 At first glance, the duals and plurals of Iñupiaq nouns appear very irregular when compared to the singular and to each other. With the help of a simple set of rules, it becomes an easy process to find the dual and plural of any Iñupiaq noun. Without rules, someone who does not know Iñupiaq already would have to memorize the singular, dual and plural of every noun. By learning the necessary rules, however, he can figure out the forms in a regular manner.

5.7 Some Iñupiaq words lack a singular form. They are expressed in either the dual or the plural form. Here are some examples:

a.	**uniat**	one sled
	uniak	two sleds
	uniat	three or more sleds

Uniat nakuurut.
The sled is in good condition. *or*
The sleds are in good condition.

b.	**sallisik**	one pair of scissors
	sallisik	two pairs of scissors
	sallisit	three or more pairs of scissors

Sallisik naviktuk.
The pair of scissors broke. *or*
The two pairs of scissors broke.

c.	**kamikłuuk**	one pair of pants
	kamikłuuk	two pairs of pants
	kamikłuit	three or more pairs of pants

Kamikłuuk unna.
The pair of pants are down there (visible, extended). *or*
The two pairs of pants are down there.

The singular form for **uniat** "sled" should be ***uniaq**, although only the plural is used as a word standing alone; for **sallisik** "pair of scissors", the singular form should be ***salliñ** or ***sallisi**; and for **kamikłuuk** "pair of pants", the singular form should be ***kamikłuk**. These items are viewed in Iñupiaq as being inherently a pair or group of elements, as e.g. scissors or pants are in English. Postbases, however, are attached to what should be singular forms, starred (*) to indicate that they are never used without a suffix in that form.

5.8 Absolutive nouns function as subjects of intransitive verbs. The number of the subject noun must agree with the number of the subject indicated by the verb ending.

Aŋutaiyaaq naalaġniruq.
The boy is listening.

Aŋutaiyaak naalaġniruk.
The boys$_d$ are listening.

Aŋutaiyaat naalaġnirut.
The boys are listening.

Kiñalu qaiñiaqpisik?
Who will come with you?

Aaŋalu kiñalu qaiñiaqpak?
Who will come with Aaŋa?

If there is more than one subject noun, their total number determines the number of the verb ending.

Aapalu aakalu nakuuruk.
Father and mother are fine.

Aaŋalu Aalaaglu Siġmiaġlu miŋuaqtuqtut.
Aaŋa, Aalaak and Siġmiaq are in school.

Aġnaiyaaglu aŋutaiyaaġlu tikitchut.
The girls$_d$ and the boy arrived.

As mentioned previously in Chapter IV, the following absolutive interrogative pronouns are used when asking for the identity of the subject of an intransitive verb:

human	non-human
kiña who	suna *or* su what
kitkuk who$_{d}$	suk what$_{d}$
kitkut who$_{p}$	sut what$_{p}$

Here are some examples:

Kiña aglauraaqpa?
Who is doodling?

Aġnaiyaaq aglauraaqtuq.
The/a girl is doodling.

Kitkuk uqaqpak?
Who$_{d}$ are talking?

Aapalu Aakalu uqaqtuk.
Father and mother are talking.

Suna navikpa?
What broke?

Igniqutit naviktut.
The engine is broken.

Sut paŋalikpat?
What$_{p}$ (things) are galloping?

Tuttut paŋaliktut.
(The) caribou are galloping.

5.9 Postbase :u-*nv*, +tuq-*nv*, +[t]aq-*nv* and -kIt-*nv*.

A. The postbase :u-*nv* has two meanings. One meaning translates "*i*) to be a ____". The second meaning indicates "(*i*)to have or possess many ____" or that "(*i*)there are a lot of ___s" (in the case of the third person singular subject).

noun --->	verb	
iglu	**Igluuruq.**	It is a house. There are lots of houses. He has lots of houses.
qimmIq	**Qimmiuruq.**	It is a dog. There are a lot of dogs. He has a lot of dogs.
aiviQ	**Aivġuruq.**	It is a walrus.

		There are a lot of walruses. He has a lot of walrus (meat).
miqłiqtuq	Miqłiqtuuruŋa.	I am a child. I have many children.
aġnaiyaaq	Aġnaiyaaguruŋa.	I am a girl. I have many girls.
*sallisi	Sallisauruk.	They$_d$ are scissors. They$_d$ have a lot of scissors.
*kamikłuk	Kamikłuuruŋa.	I have many pairs of pants.

Notice that a g is inserted between the second and third vowels of **aġnaiyaaguruŋa** to break up a three-vowel cluster.

B. The postbase +tuq-*nv* indicates "utilization" in the sense of eating, wearing, drinking, chewing or (in certain cases) using or living in. The **t** of this postbase does not change to an r after a vowel.

noun --->	verb
atigi	**Atigitugtuq.** He is wearing a parka.
natchIQ	**Natchisugtuq.** He is eating seal meat.
umiaq	**Umiaqtugtuq.** He is boating.
immiaq	**Immiaqtugtuk.** They$_d$ are drinking beer.
akuq	**Akuqtugtuq.** She is wearing a skirt.
iglu	**Iglutugtut.** They are living in a house.
*kamikłuk	**Kamikłuktugtuq.** She is wearing pants.
tupiQ	**Tipiqtugtuŋa.** I am living in a tent.

This postbase is also used with the names of eating implements:

noun --->	verb
kakiuraq	**Kakiuraqtugtuq.** He is using a fork.
aluuttaun	**Aluuttautitugtuq.** He is using a spoon.
savIk	**Saviksugtuq.** He is using a knife.
uluuraq	**Uluuraqtugtuq.** She is using an ulu.
chopsticks	**Chopsticks-tugtuq.** He is using chopsticks.

Many nouns such as: **suppun** gun, **tiŋŋun** airplane", **uniat** "sled", **naulik** "spear" and **qamun** "car" do not use the postbase +tuq-*nv*. Instead they use the postbase +[t]aq-*nv* which also indicates "utilization". The brackets [ ] indicate that the consonant within is used when the stem ends in a vowel or a t.

noun --->	verb
suppun	Supputitagtuq. He is firing the gun.
tiŋŋun	Tiŋŋutitagtuq. He is flying an airplane.
miquun	Miquutitagtuq. He is using the sewing machine.
igniqutit	Igniqutitagtuq. He is using the out-board motor.
*sallisi	Sallisitagtuq. He is using scissors.
qamun	Qamutitagtuq. He is using the car.

When the stem ends in a k or q, only +aq- is used. Stem-final consonant k becomes g, q becomes ġ.

noun --->	verb
*uniaq	Uniaġagtuq. He is dogsledding.
naulik	Nauligagtuq. He is using a spear.
iriġruaq	Iriġruaġagtuq. He is using a telescope.

When an English noun is used as the stem, the postbase with the form ġaq is most commonly used. Here are some examples:

Bicycle-ġaġniaqpit?
Will you be riding your bike?

Honda-ġaġniaqtuq.
He will be riding his Honda.

Helicopter-ġagtuat.
They went by helicopter.

Telex-ġagtuq.
She is using the telex.

Radio-ġaqtuq.
She has the radio turned on.

C. The postbase **-kIt-*nv*** means "*(i)*to have or to possess something small in size or quantity" or "*(i)* not to have enough ____s".

noun --->	verb
isigak	**Isigakitchuq.** He has small feet.
iri	**Irikitchuq.** He has small eyes.
qimmIq	**Qimmikitchuq.** He has few dogs.
niqi	**Niqikitchuat.** They did not have enough food.
mannIk	**Mannikitchuaguk.** We did not have enough eggs.

5.10 Postbase combinations **:uŋIt-*nv***, **+tuŋIt-*nv***, **+tulaIt-*nv***, **+tulla-*nv***, **+[t]aŋIt-*nv***, **+[t]alaIt-*nv***, and **+[t]alla-*nv***.

A. The postbase **:u-*nv*** "to be a____" and **±ŋIt-*vv*** which indicates negation may be combined. The combination **:uŋIt-*nv*** means "not to be a ____".

aaka	**Aakauŋitchuq.** It is not mother.
miŋuaqtuun	**Miŋuaqtuutauŋitchuq.** It is not a marker.
ivalu	**Ivaluuŋitchuq.** It is not thread.
kamik	**Kamŋuŋitchuq.** It is not a boot.

B. The postbases **+tuq-*nv*** "to consume or use a ___" and **±ŋIt-*vv*** indicating negation may also be combined. The combination **+tuŋIt-*nv*** means "not to consume or use a ____".

atigi	**Atigituŋitchuq.** She is not wearing a parka.
natchIq	**Natchiqsuŋitchut.** They are not eating seal meat.
iglu	**Iglutuŋitchuq.** She is not living in a house.

tupiQ	**Tupiqtuŋitchugut.** We are not living in a tent.

C. Postbase combination **+tulaIt-*nv*** means "to never or not be able to consume or use a ____". It is a combinatin of **+tuq-*nv*** and **-laIt-vv**. Postbase combination **+tulla-*nv*** means " to be able to operate or use a ____". It is a combination of **+tuq-*nv*** and **-lla-vv**. Here are some examples.

savIk	**Saviksullava?** Can she use a knife?
	Naumi, saviksulaitchuq. No, she cannot use a knife?
	Ii, saviksullaruq. Yes, she can use a knife.
nanuq	**Nanuqtulaitpisi?** Don't you eat polar bear meat?
	Naumi, nanuqtullarugut. No, we can eat polar bear meat.
	Ii, nanuqtulaitchugut. Yes, we do not eat polar bear meat.
qavaasuk	**Qavaasuktulaitchuŋa.** I do not eat Spectacle Eiders.

D. The postbase **+[t]aq-*nv*** may also combine with the postbases **±ŋIt-vv** "not", **-laIt-vv**, and **-lla-vv**, producing the combinations **+[t]aŋIt-*nv*** "not to be using a ____", **+[t]alaIt-*nv*** "to never or to not be able to operate or use a ____", and **+[t]alla-*nv*** "to be able to operate or use a ____", respectively.

noun --->	verb
miquun	**Miquutitaŋitchuq.** He is not using the sewing machine.
qamun	**Qamutitaŋitchuagut.** We did not use the car.
tiŋŋun	**Tiŋŋutitaŋitchut.** They are not using the airplane.
	Honda-ġaŋitchuq. He is not using the Honda.
	Bicycle-ġaŋitchuŋa. I am not using the bicyle.

sallisik	**Sallisitallava?** Is he able to use the scissor? **Ii, sallisitallaruq.** Yes, he is able to use the scissors. **Naumi, sallisitalaitchuq.** No, he is not able to use the scissors.
miquuti	**Miquutitallavisik?** Are you$_d$ able to use the sewing machine? **Ii, miquutitallaruguk.** Yes, we$_d$ are able to use the sewing machine. **Naumi, miquutilaitchuguk.** No, we$_d$ are not able to use the sewing machine.

CHAPTER V EXERCISES

A. Form the dual and plural forms of the following Iñupiaq words.

Example: "caribou" **tuttu** **tuttuk** **tuttut**.

1. "walrus" **aiviQ** 2. "whale" **aġviQ** 3. "fish" **iqaluk** 4. "wolf" **amaġuq** 5. "pencil" **aglaun** 6. "car" **qamun** 7. "raven" **tulugaq** 8. "boot" **kamik** 9. "floor" **natiQ** 10. "cup" **qallun** 11. "father" **aapa** 12. "mother" **aaka** 13. "woman" **aġnaq** 14. "man" **aŋun** 15. "child" **miqłiqtuq** 16. "hood" **nasaq** 17. "hole" **putu** 18. "kayak" **qayaq** 19. "duck" **qaugak** 20. "tent" **tupiQ** 21. "airplane" **tiŋŋun** 22. "fishing hook" **niksIk** 23. "sewing machine" **miquun** 24. "lemming" **aviŋŋaQ** 25. "oldsquaw duck" **aaqhaalIq** 26. "broth" **qayuq** 27. "fishtail" **papiġuq** 28. "beluga whale" **qiḷalugaq** 29. "raven" **tulugaq** 30. "Spectacled Eider" **qavaasuk** 31. "road" **apqun** 32. "spoon" **aluuttaun"** 33. "animal hide" **amIq**

B. Translate.

1. Aġnat amiqsirut. 2. Natchiq nakuuruq. 3. Aġnat aqpattut. 4. Tuttu paŋaliktuq. 5. Aaka miquqtuq. 6. The woman is running. 7. The man is writing. 8. The dog arrives. 9. Qimmiq anniqsuq. 10. Qallutit kataktut. 11. Tuttut tikitchut. 12. Aġnaq kautaqtuq. 13. The man is hammering. 14. The seals are numerous. 15. The caribous are turning their heads to look. 16. The men are running. 17. Manniit iñugiaktut. 18. Aġviq utiqtuq. 19. Aiviq niġiruq. 20. Tuttuk paŋalikṯuk. 21. The women are hammering. 22. The pair of scissor broke!

C. Form the dual and plural forms; translate the singular form.

Example: **Aaka miquqtuq.** Mother is sewing.
Aakak miquqtuk.
Aakat miquqtut.

1. Aapa savaktuq. 2. Aglaun naviktuq. 3. Amaġuq paŋaliktuq. 4.
AviŋŋaQ anniqsuq. 5. SavIk atuqtuq. 6. Miqłiqtuq paammaktuq.
7. Aġnaq nasaqtuq. 8. Aŋun atuqtuq. 9. Aġnaiyaaq isiqtuq. 10.
AiviQ tikitchuq. 11. Iñuk aquppiruq. 12. Tuttu paŋaliktuq. 13.
Aiviq siñiktuq. 14. Iñuk atuqtuq. 15. Qaugak tiŋiruq. 16.
NatchIQ suva? 17. Iqaluk papiġuqaqtuq. 18. Iglu nakuuruq. 19.
TupiQ iñuitchuq. 20. Kamik nakuuruq. 21. Tiŋŋun tiŋiruq. 22.
Iqaluk niġiruq. 23. Umiaq tikitpa? 24. AviŋŋaQ isiqpa? 25.
Amaġuq niġiva? 26. Qaugak tiŋillava? 27. AaqhaalIq suva?

D. Translate.

1. Atqaqtuŋa. 2. I am climbing up. 3. The boy is reading. 4.
Aqpattuq aġnaq. 5. Aŋun niġiruq. 6. The whale is singing. 7.
Miqłiqtuq paammaktuq. 8. The dog is sitting. 9. The squirrel is
eating. 10. Tuttu mayuqtuq. 11. You are smart. 12. Aŋun
pisuaqtuq. 13. The lemming is running. 14. Miqłiqtuq aquvittuq.
15. I am speaking. 16. QimmIq isiqtuq. 17. The boy is climbing
up. 18. Tuttu imiqtuq. 19. Siksrik anniqsuq. 20. The man is
running. 21. You are walking. 22. Imiqtutin. 23. You are
eating. 24. The person is seated. 25. The lemming is smart.

E. Translate.

1. Atigituqpa? 2. Atigituqtuq. 3. Atigituŋitchuq. 4.
Natchiqsuqpisi? 5. Natchiqsuqtugut. 6. Natchiqsuŋitchugut. 7.
Tupiqtuqpisik? 8. Tupiqtuqtuguk. 9. Tupiqtuŋitchuguk. 10.

Aiviqtuqpa? 11. Aiviqtuqtuq. 12. Aiviqtuŋitchuq. 13.
Umiaqtuqpat? 14. Umiaqtuqtut. 15. Umiaqtuŋitchut. 16.
Iglutuqpisi? 17. Iglutuqtugut. 18. Iglutuŋitchugut. 19.
Aġviqtuqpisik? 20. Aġviqtuqtuguk. 21. Aġviqtuŋitchuguk. 22.
Iqaluktuqpak? 23. Iqaluktuqtuk. 24. Iqaluktuŋitchuk. 25.
Kutchuqtuqpit? 26. Kutchuqtuqtuŋa. 27. Kutchuqtuŋitchuŋa. 28.
Manniksuqpik? 29. Manniksuqtutin. 30. Manniksuŋitchutin. 31.
Qaugaktuqpisa? 32. Qaugaktuqtusi. 33. Qaugaktuŋitchusi. 34.
Qayaqtuqpit? 35. Qayaqtuqtuŋa. 36. Qayaqtuŋitchuŋa.

F. Translate using

:u-*nv*	*(i)* to have or possess many ____s; there are a lot of ____ *(this meaning requires a 3s ending)*
-kIt-*nv*	*(i)* to have or possess ____which is small in size or quantity.

1. Are there many airplanes? 2. There are many airplanes. 3. There are few airplanes. 4. Are there many pencils? 5. There are many pencils. 6. There are few pencils. 7. Are there many balls? 8. There are many balls. 9. There are few balls. 10. Does he have many names? 11. He has many names. 12. He has few names. 13. Does she have many lantern chimneys? 14. She has many lantern chimneys. 15. She does not have many lantern chimneys. 16. Does he have many guns ? 17. He has many guns. 18. He has few guns. 19. Are there many cups? 20. There are many cups. 21. There are few cups. 22. Does the place have many ravens? 23. The place has many ravens. 24. The place has few ravens. 25. Does the woman have many children? 26. The woman has many children. 27. The woman has few children. 28. Does he

have many boots? 29. He has many boots. 30. He has few boots. 31. Does he have many cars? 32. He has many cars. 33. He has few cars. 34. Does Alaska have many airplanes? 35. Alaska has many airplanes.

G. Translate using

:u-*nv* to be a ____

:uŋIt-*nv* not to be a ____.

1. Is it an airplane? 2. It is an airplane. 3. It is not an airplane. 4. Is it a hammer? 5. It is a hammer. 6. It is not a hammer. 7. Are they$_d$ men? 8. They$_d$ are men. 9. They$_d$ are not men. 10. Are you$_d$ wolves? 11. We$_d$ are wolves. 12. We$_d$ are not wolves. 13. Are they$_d$ tents? 14. They$_d$ are tents. 15. They$_d$ are not tents. 16. Are you a mother? 17. I am a mother. 18. I am not a mother. 19. Are they clothes? 20. They are clothes. 21. They are not clothes. 22. Am I a woman? 23. You are a woman. 24. You are not a woman. 25. Am I a man? 26. You are a man. 27. You are not a man. 28. Are we$_d$ children? 29. You$_d$ are children. 30. You$_d$ are not children. 31. Are you$_d$ squirrels? 32. We$_d$ are squirrels. 33. We$_d$ are not squirrels. 34. Are you a father? 35. I am a father. 36. I am not a father.

H. Translate using

+[t]aq-*nv* to operate or use a ____.

1. Tiŋŋutitaġniaqtuq. 2. Honda-ġaġniaqpisik? 3. Qamutitaġniaqtuŋa. 4. Bicycle-ġaġniaqtuguk. 5. Tiŋŋutitaqtuak. 6. Supputitaqtuak. 7. Helicopter-ġaġniaŋitchut. 8. Telex-ġaġniaqtuguk. 9. Tiŋŋutitaġniaqpisik? 10.

Tiŋŋunitaġniaŋitchuguk. 11. Honda-ġaġniaŋitchuguk. 12. Bicycle-ġaqpak? 13. Bicycle-ġaŋitchuk. 14. Supputiaqpat? 15. Supputitaŋitchut. 16. Helicopter-ġaqpa? 17. Helicopter-ġaŋitchuq. 18. Qamutitaqpisi? 19. Qamutitaŋitchugut. 20. Miquutitaġniaqpit? 21. Miquutitaġniaŋitchuŋa. 22. Nauligaqtuq.

I. Translate using the postbase combinations

+tulla-*nv*	is able to consume or use a ____
+tulaIt-*nv*	never or is not able to consume or use a ____
+[t]alla-*nv*	is able to operate or use a ____
+[t]alaIt-*nv*	never or is not able to operate or use a ____.

1. Aluuttautitullava? 2. Yes, he is able to use a spoon. 3. No, he is not able to use a spoon. 2. Kakiuraqtulaitpak? 3. Yes, they$_d$ are not able to use forks. 4. No, they$_d$ are able to use forks. 5. Qayuqtullavit? 6. No, I cannot drink broth. 6. Yes, I am able to drink broth. 7. Qamutitallavit? 8. Yes, I can operate (drive) a car. 9. No, I cannot operate (drive) a car. 10. Miquutitallavat? 11. Yes, they are able to operate sewing machines. 12. No, they are not able to operate sewing machines. 13. Sallisitalaitpa? 14. Yes, she is not able to operate the scissor. 15. No, she is able to operate the scissors. 16. Qayaqtullavisi? 17. Yes, we are able to use a kayak. 18. No, we are not able to use a kayak. 19. Umiaqtullavisik? 20. No, we$_d$ are not able to use (or go on) a boat. 21. Yes, we$_d$ are able to use a boat.

Stems	
aglak(-)	letter, print; to write *(it)* down
aglaun	pen, pencil : *see* miŋuaqtuun
aglauraaq-	*(i)* to doodle
akuq(-)	skirt; *(i)* to put a skirt on; *(t)* to put a skirt on *her/him/it*
aluuttaun/aluuttaq	spoon
amIq	animal hide; peel of fruit; skin covering of **umiaq**
amiq-	*(t)* to put a skin covering on *it=umiaq* :: **amiqsI-**
annuġaaq	piece of clothing
apqun	road
igniQ	fire
igniqutit	engine
ikusIk	elbow
ikutchIk	elbow$_d$
immIaq	beer
iri	eye
iriġruaq	telescope
isigak	foot
ivalu	thread; sinew
kakiuraq	fork
kamikłuuk	pair of pants
kautaq(-)	hammer; *(i)* to hammer, strike blows; *(t)* to hammer, pound *it*
miŋuaqtuq-	*(i)* to attend school
miŋuaqtuun	pencil, pen : *see* aglaun
miquq-	to sew *(it)*
miquun	sewing machine
naalaġnI-	to listen *(to her/him/it)*
nanuq	polar bear *(Thalarctos maritimus)*
naulik(-)	spear; to spear *(it)*
navik-	*(i)* to break; *(t)* to break *it*
niqi	food
papiġuq	fishtail
papiqquk	fishtails$_d$
puyuq	smoke
putchut	(isolated) clouds of dust or smoke
qavaasuk	Spectacled Eider
qavaatchuk	Spectacled Eiders$_d$
qayuq	broth
qatchut	pots of broth
qiḷalugaq	beluga whale
qiḷalukkak	beluga whales$_d$
sallisik	pair of scissors
tulugaq	raven
tulukkak	ravens$_d$
tuttu	caribou

Postbases

-kIt-*nv*	*(i)* to have or possess ____ which is small in size or quantity; not to have enough ____s
+[t]aq-*nv*	to use or operate a ____
+tuq-*nv*	*(i)* to eat a ____; to wear a ____; to use a ____ *(specifically a kayak or a boat)*; to live in a _____ *(house or tent)*
:u-*nv*	*(i)* to be a ____; to have or possess many ____s; there are a lot of ____s *(this meaning requires a 3s ending)*

Postbase Combinations

+[t]alaIt-*nv*	*(i)* does not use or operate a ____
+[t]alla-*nv*	*(i)* is able to use or operate a ____
+[t]aŋIt-*nv*	*(i)* is not operating or using a ____
+tulaIt-*nv*	*(i)* does not consume or use a ____
+tulla-*nv*	*(i)* is able to consume or use a ____
+tuŋIt-*nv*	*(i)* is not consuming or using a ____
:uŋIt-*nv*	*(i)* is not a ____

CHAPTER VI INTRANSITIVE VERBS AND INDEFINITE OBJECTS

6.1 The nouns we have dealt with in Iñupiaq so far have been absolutive nouns.

An absolutive noun may be a one-word answer to a question:

Suna una?
What is this?

Qimmiq.
A dog.

Qimmiq is a singular absolutive noun.

Even more important, certain grammatical functions within the Iñupiaq sentence can be filled only by an absolutive noun.

We have already seen that it is not necessary to state the subject of a verb using a noun.

Aqpattuq.
He is running.

However, when we choose to include a subject noun, with an intransitive verb, this noun must be in the absolutive.

Aŋun aqpattuq.
The/a man is running.

Aġnak igaruk.
(The) womend are cooking.

Qimmit paŋaliktut.
(The) dogs are running.

All of the above subject nouns are in the absolutive. The absolutive noun refers either to a specific or a non-specific noun which functions as a subject.

6.2 An intransitive verb can never have a direct object, by definition. In Iñupiaq, however, an intransitive verb may have an indefinite object, which is a noun in the modalis case.

In English the two sentences, "I see a caribou" and "I see the caribou", differ in meaning. The second sentence refers to a specific caribou already mentioned. Grammatically, the sentences use different articles, "a", the indefinite article and "the", the definite article.

Iñupiaq has no definite or indefinite articles, but it does distinguish between definite and indefinite objects by using an intransitive verb with the indefinite object in the modalis case, while a definite object requires a transitive verb, to be shown later in Chapter VIII.

Tautuktuŋa tuttumik.
I see a caribou.

Aŋun niġiruq iqalugmik.
The/a man is eating a fish.

Aġnat igarut natchiġñik.
The/a women are cooking seals.

Aġnaiyaaq miquqtuq kammagnik.
The/a girl is sewing a pair of boots.

Looking within the word **tuttumik**, you already recognize the stem tuttu meaning "caribou". **÷mik** is an ending which indicates that this noun is in the modalis case. Noun case endings, more of which you will encounter in other chapters, are one means of signalling the grammatical function filled by a particular noun. In the above examples, modalis endings show that their nouns are functioning as indefinite objects of intransitive verbs.

In English, word order tells us a great deal about the grammatical functions of individual words within a sentence. In the sentence, "The man sees a caribou", we know that "caribou" is an object, since it follows the verb.

In Iñupiaq, word order is not fixed. The English sentence, "The man sees a caribou", can be said in six different ways in Iñupiaq:

Aŋun tautuktuq tuttumik.
Aŋun tuttumik tautuktuq.
Tuttumik tautuktuq aŋun.
Tuttumik aŋun tautuktuq.
Tautuktuq tuttumik aŋun.
Tautuktuq aŋun tuttumik.

Since Iñupiaq word order is not fixed as in English, we cannot expect to identify the function of a word by its location in the sentence. Instead, endings indicate clearly the function of each word.

So far, we have learned to recognize intransitive verbs (indicative and interrogative), absolutive nouns and modalis nouns, all of which have distinctive endings.

6.3 Forming the Modalis Case.

The endings of the modalis case are **÷mik** for the singular and **÷nik** for the dual and plural. (The i is weak.) The sign ÷ designates these endings as "half-retaining" endings, which means that when they are added to a noun, they will drop the final consonant of that noun if the consonant is weak, and keep or retain it when the consonant is strong. Remember that every k is strong and some g's are strong.

A. Nouns ending in a vowel, **n** or **ñ**:

1. Singular: add**÷mik** to the singular noun (the **n** or **ñ** may or may not be replaced by ti or si, respectively).

	absolutive	modalis
	ini	**inimik** a place
	iglu	**iglumik** a house
	atigi	**atigimik** a parka
	aŋun	**aŋunmik**
or	aŋuti	**aŋutimik** a man
	akiñ	**akiñmik**
or	akisi	**akisimik** a pillow

2. Dual: form the dual noun, add **÷nik**

absolutive	modalis
inik	**iniŋnik** places$_d$
igluk	**igluŋnik** houses$_d$
atigik	**atigiŋnik** parkas$_d$
aŋutik	**aŋutiŋnik** men$_d$
tiŋŋutik	**tiŋŋutiŋnik** airplanes$_d$

3. Plural: add **÷nik** to the singular noun (the **n** or **ñ** must be replaced by ti or si respectively).

absolutive	modalis
ini	ininik
	places
iglu	**iglunik**
	houses
atigi	**atiginik**
	parkas
aŋuti	**aŋutinik**
	men
akisi	**akisiñik**
	pillows

B. Nouns ending in a weak consonant:

1. Singular: add **÷mik** to the singular noun, deleting the final weak **q**. Geminate where possible, if desired.

absolutive		modalis
qayaq		**qayamik**
	or	**qayyamik**
		a kayak
aġnaq		**aġnamik**
		a woman
amaġuq		**amaġumik**
	or	**amaqqumik**
		a wolf
qimmIq		**qimmimik**
		a dog
tulugaq		**tulugamik**
	or	**tulukkamik**
		a raven

2. Dual: form the dual noun and add ÷nik. Geminate where possible, if desired:

	absolutive		modalis
	qayak		**qayaŋnik**
or	qayyak	*or*	**qayyaŋnik**
			kayaks$_d$
	aġnaq		**aġnaŋnik**
			women$_d$
	amaġuk		**amaġuŋnik**
or	amaqquk	*or*	**amaqquŋnik**
			wolves$_d$

qimmIk	qimmiŋñik dogs$_d$
tulugak *or* tulukkak	tuluganŋik *or* tulukkaŋnik ravens$_d$

3. Plural: add ÷nik to the singular noun, deleting the final weak consonant, and geminating where possible, if desired.

absolutive	modalis
qayaq	qayanik *or* qayyanik kayaks
aġnaq	aġnanik women
amaġuq	amaġunik *or* amaqqunik wolves
qimmIq	qimmiñik dogs
tulugaq	tuluganik *or* tulukkanik ravens

C. Nouns ending in a strong consonant:

1. Singular: add ÷mik to the singular noun retaining the strong consonant:

absolutive	modalis
iqaluk	iqaluŋmik a fish
savIk	saviŋmik a knife
qaugak	qaugaŋmik a duck
aviŋŋaQ	aviŋŋaġmik a lemming
natchIQ	natchiġmik a seal
kamik	kamiŋmik a boot

siksrIk	siksriŋmik a squirrel
tupiQ	tupiġmik a tent
aiviQ	aiviġmik a walrus

2. Dual: form the dual noun and add ÷nik:

absolutive	modalis
iqalluk	iqalluŋnik fish$_d$
savvIk	savviŋñik knives$_d$
qaukkak	qaukkaŋnik ducks$_d$
aviŋŋaak	aviŋŋaaŋnik lemmings$_d$
natchiik	natchiiŋñik seals$_d$
kammak	kammaŋnik boots$_d$
siksriik	siksriiŋñik squirrels$_d$
tuppak	tuppaŋnik tents$_d$
aivvak	aivvaŋnik walrus$_d$

3. Plural: add ÷nik to the singular noun (retaining the strong final consonant):

absolutive	modalis
iqaluk	iqaluŋnik fish
savIk	saviŋñik knives
qaugak	qaugaŋnik ducks

aviŋŋaQ	**aviŋŋaġnik** lemmings
natchIQ	**natchiġñik** seals
kamik	**kamiŋnik** boots
siksrIk	**siksriŋñik** squirrels
tupiQ	**tupiġnik** tents
aiviQ	**aiviġnik** walrus$_{p}$

6.4 Recapitulation.

The half-retaining type modalis case ending (÷) retains strong final consonants and drops weak ones. The plural modalis noun must be formed starting with the singular noun, except when the noun ends in **n**. Then the stem ending in **ti** is used.

This lesson gives an example of how a half-retaining type ending is attached to nouns. Detailed examples have been presented for each noun class so that the patterns may be learned and reapplied when other half-retaining endings are studied.

6.5 The modalis noun case is also used in questions which contain an intransitive verb and an indefinite object. This indefinite object is in the modalis case.

Niġivit tuttumik?
Are you eating caribou?

Tautukpa aŋutaiyaamik?
Did he see a boy?

Miquqpak kammagnik?
Are they$_{d}$ sewing boots?

Iññugnik tautukpisik?
Did you$_{d}$ see two people?

In order to ask a question about the indefinite object of an intransitive verb, question words are used in the modalis:

	humans	non-humans
singular:	**kimik** who	**sumik** what

dual:	kitkugnik who$_d$	sugnik what$_d$
plural:	kitkunnik who$_p$	sunik what$_p$

Here are some examples:

Kitkunnik tautukpit?
Whom$_p$ do you see?
Aġnamiglu aŋunmiglu aġnaiyaamiglu tautuktuŋa.
I see a woman, a man and a girl.

Sumik niġivit?
What are you eating?
Iqaluŋmik niġiruŋa.
I am eating a fish.

Sunik tauqsiqpisi?
What$_p$ did you$_p$ buy?
Aluuttautiniglu kakiuraniglu puggutauraniglu tauqsiqsuagut.
We bought spoons, forks and plates.

Kimik ivaqłiqpisi?
For whom are you searching?
Aŋutaiyaamik ivaqłiqsugut.
We are searching for a boy.

Suŋnik atuġniaqpit?
What$_d$ will you use?
Kakiuramiglu saviŋmiglu atuġniaqtuŋa.
I will use a fork and a knife.

6.6 Postbases +[s]uk-*vv*, +qpak *nn*, +qpak-*vv* and +vIk *vn*.

A. The postbase +[s]uk-vv means "to want to ____ " The s inside the brackets is used with verb stems which end in a vowel or a t.

Add **+suk** to vowel and t ending stems (**ts** ---> **tch**):

niġI-	**Niġisuktuŋa.** I want to eat.
iga-	**Igasuktuk.** They$_d$ want to cook.
makit-	**Makitchuktutin.** You want to stand up.

aqpat-	**Aqpatchukpit?** Do you want to run?

Add +uk to k and q ending stems. The final consonant of the stem changes to a voiced fricative between vowels (**k** ---> **g**, q ---> **ġ**):

paammak-	**Paammaguktuq.** He wants to crawl.
siñik-	**Siñiguktuŋa.** I want to sleep.
mayuq-	**Mayuġuktugut.** We want to climb up.
imiq-	**Imiġuktut.** They want to drink.

B. The postbase **+qpak** *nn* means "a big ___". If a three-consonant cluster results when this postbase is added to a noun, drop the middle consonant.

iglu	**igluqpak** big house
tuttu	**tuttuqpak** horse
qayaq	**qayaqpak** big kayak
aġviQ	**aġviqpak** big whale
savIk	**savikpak** sword
siksrIk	**siksrikpak** marmot

Several words containing this postbase have become lexicalized, e.g. **savikpak** "sword", **siksrikpak** "marmot", and **tuttuqpak** "horse". Lexicalized stem and postbase combinations will be given in the vocabulary lists as they are presented.

C. The postbase **+qpak-vv** is an intensifier for verbs. Again, drop the middle consonant if a three-consonant cluster is formed when adding this postbase.

niġI-	**Niġiqpaktuq.** He is eating a lot.
siñik-	**Siñikpaktuaŋa.** I overslept.

pisuaq-	Pisuaqpaktuaŋa. I walked a lot.
aqpat-	**Aqpatpaktuaq.** He ran a lot.
uiñġaq-	**Uiñġaqpaktuŋa.** I am very sleepy.
kaak-	**Kaakpaktuq.** He is very hungry.

D. The postbase +vIk *vn* means "place, time source, provider or container for/of ____ing".

niġI-	**niġivik** eating time/place *but* **niġġivik** table
anI-	**anivik** place or time of going out *but* **annivik** birthday
siñik-	**siñigviit** bed (**siñigviit** "bed" like **uniat** "sled" is a plural concept)
iga-	**igavik** place, time, container for cooking *but* **iggavik** kitchen
savak-	**savagvik** office, place of employment
imiq-	**imiġvik** something used for drinking; bar
mitchaaq-	**mitchaaġvik** airport, runway
naŋit-	**naŋirvik** hospital

The final consonant t assimilates to the v by becoming an r.

Apparently +vIk *vn* earlier used to cause gemination, and the older forms with the gemination, **niġġivik**, **annivik**, and

iġġavik have become lexicalized to mean specifically "table", "birthday" and "kitchen", respectively.

E. The postbases **+vIk** *vn* and **-qaq-***nv* "to have" may combine forming **+viqaq-***vv* which means "to have, or to possess a place, time, source, provider or container for ___ing".

Naŋirviqaqtuq Utqiaġviŋmi.
There is a hospital in Barrow.

Nautkiaġviqaqpak?
Do they$_d$ have a place to jump down from?

Ii, nautkiaġviqaqtuk.
Yes, they$_d$ have a place to jump down from.

Aglauraaġviqaqpit?
Do you have anything to doodle on?

Ii, aglauraaġviqaqtuŋa.
Yes, I have something to doodle on.

F. The postbase **+vIk** *vn* may also combine with the postbase **:It** *nv* "to not have or to not possess a ____" forming **+vIIt-***vv* which means "to not have or to not possess a place, time, source, provider or container for ____ing".

Iłisaġviqaqpit?
Do you have a place or time to study?

Naumi, iłisaġviitchuŋa.
No, I do not have a place or time to study.

Savagviqaqpisik?
Do you$_d$ have a place to work?

Naumi, savagviitchuguk.
No, we$_d$ do not have a place to work.

6.7 Postbase combinations **+[t]aġuguu-***nv* "always wants to or is willing to operate or use the ____", **+[t]aġuk-***nv* "wants to use or operate a ___", **+[t]aġulaIt-***nv* "does not like to use or operate a ____", **+[t]aġuŋIt-***nv* "does not want to use or operate a ____"; and **+tuġuguu-***nv* "always wants to or is willing to consume or use a ____", **+tuġuk-***nv* "wants to consume or use a ____", **+tuġulaIt-***nv* "does not like to consume or use a ____", and **+tuġuŋIt-***nv* "does not want to consume or use a ____" are used frequently, therefore examples are given for them here. In this grammar postbase combinations will be listed in the vocabulary but examples will be given for only some of the combinations listed.

miquun **Miquutitaġuguuruq aġnaiyaaq.**
The girl always wants to use the sewing

	machine. **Miquutitaġuktuq aġnaiyaaq.** The girl wants to use the sewing machine.
*uniaq	**Uniaġaġulaitchuq aŋun.** The man does not like to use the dogteam. **Aġnaġli uniaġaġuguuruq.** As for the woman, she always likes to use the dogteam. **Kiña uniaġaġuŋitpa?** Who does not want to use the dogteam?
qayaq	**Kitkuk qayaqtuġuguuvak?** Who$_d$ always wants to/likes to use the kayak? **Aġnaiyaak qayaqtuġulaitchuk.** The girls$_d$ do not like to use the kayak. **Aŋutaiyaak qayaqtuġuktuk.** The boys$_d$ want to use the kayak.
natchIQ	**Natchiqsuġuŋitchuguk.** We$_d$ do not want to eat some sealmeat

CHAPTER VI EXERCISES

A. Translate.

1. Are you going to buy a knife? 2. Yes, I am going to buy a knife. 3. I bought a knife. 4. Did you see a person? 5. Yes, I saw a man. 6. What is she cooking? 7. She is cooking a duck. 8. What$_p$ are they using? 9. They are using pencils. 10. What$_p$ are they$_d$ eating? 11. They$_d$ are eating rabbit. 12. Are we$_d$ eating eggs? 13. You$_d$ are eating eggs. 14. You did not buy a knife. 15. I did not see anybody (a person). 16. She is not cooking a duck. 17. They are not using pencils. 18. They$_d$ are not eating frozen meat. 19. You$_d$ are not eating eggs. 20. Will you be using a fork? 21. I will be using a fork. 22. I will not be using a fork. 23. Will they$_d$ be buying some rope? 26. Will you$_d$ be drinking milk? 27. We$_d$ will be drinking milk. 28. We$_d$ will not be drinking milk.

B. Translate.

1. Saviŋmik tauqsiġukpit? 2. Natchiiġñik tauqsiġukpa? 3. Amaqqugnik tautugukpa? 4. Manniġñik niġisukpat? 5. Miŋuaqtuutinik tauqsiġukpisik? 6. Ugruŋnik igasukpisi? 7. Ukallimik tautugukpa? 8. Unianik atuġukpit? 9. Aglautinik atuġukpat? 10. Quanik niġisukpisi? 11. Tautugukpa kimik? 12. Aŋuniaġukpit tuttunik? 13. Sumik atuġukpa? 14. Tauqsiġukpa puggutauranik? 15. I want to buy a knife. 16. She wants to buy seals$_d$. 17. He wants to see wolves$_d$. 18. They want to eat eggs. 19. We$_d$ want to buy pencils. 20. We want to cook bearded seal meat. 21. She wants to see a rabbit. 22. I want to use a sled. 23. They want to use pencils. 24. We want to eat frozen meat.

25. He wants to have a child. 26. He wants to use a spoon. 27. I want to hunt caribou.

C. Translate.

1. The man wants to jump up. 2. Do you want to visit? 3. They want to walk. 4. I want to buy an animal skin. 5. We wanted to run. 6. We$_{d}$ want to go home. 7. Do you$_{d}$ want to go hunting? 8. Do they$_{d}$ want to visit? 9. Does the boy want to jump up? 10. Do you want to slide? 11. Do you want to buy a spoon? 12. I want to cut up a seal. 13. They want to sew some boots. 14. He wants to live. 15. She wants to swim. 26. She wants to help a person. 17. Do you$_{p}$ want to jump down? No, we do not want to jump down. 18. Do you$_{d}$ want to search for a ball? 19. We$_{d}$ want to buy a fork. 20. She wants to cook a rabbit. 21. They$_{d}$ want to eat some bearded seal. 22. I want to visit. 23. Do you$_{d}$ want to visit. 24. Do they want to slide? 25. Do you$_{p}$ want to come? 26. I want to see a star. 27. Did you$_{p}$ want to see a star? 28. They$_{d}$ want to see a star. 29. He wants to eat a rabbit. 30. She wants to eat bearded seal. 31. They want to eat seal. 32. We$_{d}$ wants to eat bearded seal. 33. We want to use spoons. 34. Do you$_{d}$ want to use a knife. 33. We want to use spoons. 34. Do you$_{d}$ want to use a boat? 35. Does she want to use a plate?

D. Translate the following questions, then answer in Iñupiaq in both affirmative and negative.

1. Aqpatchukpa? 2. Mayuġukpa? 3. Puuvraġukpak? 4. Tauqsiġukpa? 5. Atqaġuŋitpak? 6. Minŋiġuŋitpat? 7. Iłisaġuŋitpa? 8. Isiġukpak? 9. Isiqattaaqpa? 10. Makitchuŋitpa? 11. Miquġukpak? 12. Niġisuŋitpat? 13. Ivaqłiġukpak? 14. Tukkusukpa? 15. Savagukpat? 16. Minŋiġukpat? 17. Tiŋiva? 18. Qaisukpa? 19.

Agmava? 20. Aisukpa? 21. Isiqattaaġukpak? 22. Pisuaqpa? 23. Makitchukpa? 24. Tukkusukpisi?

E. Translate.

1. The man sees a rabbit. 2. The man sees a rabbit and a dog. 3. The boy is eating seal. 4. The boy is eating seal and (drinking) milk. 5. The woman is buying an animal skin. 6. The woman is buying an animal skin and a rope. 7. The person is eating frozen meat. 8. The person is eating frozen meat and eating Eskimo ice cream. 9. The woman is sewing an animal skin. 10. The woman is sewing a pair of boots. 11. He sees a house. 12. He sees a house and a car. 13. I see a dog. 14. I see a dog and a boy. 15. She is eating a fish. 16. She is eating some seal. 17. You$_p$ see a sled. 18. You$_p$ see a sled and a dog. 19. We cooked an egg. 20. We cooked an egg and a fish. 21. The girls see a big house. 22. We$_d$ ate a lot. 23. I have a sword. 24. The caribou ran hard. 25. The big man jumped down. 26. The marmot is swimming. 27. The boy slept late. 28. The girl slid a long way. 29. He is big. 30. It is wide open. 31. I swam a lot. 32. The fork is very small. 33. The plate is very big. 34. The cup is very small. 35. The bearded seal is very big.

F. Translate.

1. Niġġivik aŋiva? 2. Aqparvik aputiqaqpa? 3. Tauqsiġñiaġvik aŋmava? 4. Imiġvik iñukitchuq. 5. Puuvraġvik aŋmava? 6. Miŋuaqtuġvik mikiruq. 7. Iggavik aŋiruq. 8. Akłunaaqaġvik aŋmava? 9. Aluuttautiqaġvik aluuttautiqaqpa? 10. Saviqaġvik saviqaqpa? 11. Kakiuraqaġvik kakiuraqaqpa? 12. Kautaqaġvik

kautaitchuq. 13. Akutuqaġvik aŋmaruq. 14. Puggutauraqaġvik puggutauraqaqpa? 15. Siñigviit akisiqaqpat? 16. Tauqsiġñiaġvik iñuqaqpa? 17. Miquġviqaqpisi? 18. Aglagviqaqpit? 19. Naalaġniviqaqpisi? 20. Aglauraaġviqaqpat? 21. Iñiriviqaqpit? 22. Puuvraġviqaqpisik? 23. Aglagviqaqpak? 24. Savagviqaqtuŋa. 25. Savagviqaqpisik? 26. Tauqsiġñiaġviqaqpa Utqiaġvik? 27. Imiġviqaqpa Utqiaġvik?

G. Translate using the following postbase combinations:

+[t]aġuguu-*nv*	*(i)* always wants to or is willing to operate or use a ____
+[t]aġuk-*nv*	*(i)* to want to operate or use a ____
+[t]aġulaIt-*nv*	*(i)* does not like to operate or use a ____
+[t]aġuŋIt-*nv*	*(i)* does not want to operate or use a ____
+tuġuguu-*nv*	*(i)* always wants to or is willing to consume or use a ____
+tuġuk-*nv*	*(i)* wants to consume or use a ____
+tuġulaIt-*nv*	*(i)* does not like to consume or use a ____
+tuġuŋIt-*nv*	*(i)* does not want to consume or use a ____.

1. Akutuqtuġukpit? 2. Do you want to have some bearded seal (meat)? 3. Ii, aakalu ugruktuġuktuguk. 4. Aŋun savikpagaġulaitchuq. 5. The girls$_d$ do not like to eat rabbit (meat). 6. Kiña ukpiksuġukpa? 7. He does not like to use a fork. 8. Immuktuġulaitchuq aġnaq. 9. Do you$_d$ want to wear skirts? 10. Naumi, akuqtuġuŋitchuguk. 11. The girl always likes to use the sewing machine. 12. Aŋutaiyaaġli miquutitaġulaitchuq. 13. The boy always likes to use (drive) the car. 14. Aġnaiyaaq qamutitaġuŋitchuq. 15. Papiġuqtuġulaitchuq. 16. I want to eat a fishtail. 17. Sallisitaġuŋitchuk aŋutaiyaak. 18. Immiaqtuġukpisi?

CHAPTER VI VOCABULARY

Stems

agma-, aŋma-	*(i)* to be open
aI-	*(i)* to go home
akłunaaq	rope
akutuq	Iñupiaq ice cream
anI-	*(i)* to go out, exit; be born
annivIk	birthday
aŋi-	*(i)* to be big
aŋuniaq-	*(i)* to hunt
imiQ(-)	drinking water, alcoholic beverage; to drink *(it)*
imiġvIk	a bar
immuk	milk
iñuu-	*(i)* to live, reside; to be alive (of a human)
isiqattaaq-	to visit socially at someone's house for a while
ivaq-	*(t)* to search for *her/him/it* :: ivaqłIq-
kaak-	*(i)* to be hungry
kakiuraq	fork
miki-	*(i)* to be small
minŋiq-	*(i)* to jump up
mitchaaq-	*(i)* to land (from flight
mitchaaġvIk	airport, airfield, landing strip, runway
nakkaq-	*(i)* to fall headlong, dive, plunge
naŋit-	*(i)* to be sick
naŋirvIk	hospital
nautkiaq-	*(i)* to jump down
puggutauraq	plate
puuvraq-	*(i)* to swim
savIk	knife
savikpak	sword
siksrIk	squirrel
siksrikpak	marmot
siñik-	*(i)* to sleep
siñigvIIt	bed
siñikpak-	*(i)* to oversleep
sisu-	*(i)* to slide
tukku-	*(i)* to stay as a guest
tuttu	caribou
tuttuqpak	horse
ugruk	bearded seal *(Erignathus barbatus)*
uiñġaq-	*(i)* to be sleepy
ukallIq	rabbit *(Oryctolagus cuniculus)*
ukpIk	snowy owl *(Nyctea scandiaca)*

Interrogative Pronouns in Modalis

kimik	who
kitkugnik	who$_d$
kitkunnik	who$_l$
sumik	what
sugnik	what$_d$
sunik	what$_p$

120

Postbases

+qpak-*vv*	to ____ in a big way, a lot
+qpak-*nn*	a big ____
+[s]uk-*vv*	to want to ____
+vIk *vn*	place, time, source, provider or container for/of ____ing

Postbase Combinations

+qpaqaq-*nv*	*(i)* to have large ____
+qpaqaġnIaq-*nv*	*(i)* will have large ____
+qpaIt-*nv*	*(i)* to lack, not have large ____
+qpaiññIaq-*nv*	*(i)* will lack, not have large ____
+[s]uŋnIaq-*vv*	will want to ____
+[s]uŋniaŋIt-*vv*	will not want to ____
+[t]aġuguu-*nv*	*(i)* always wants to or is willing to operate or use a ____
+[t]aġuk-*nv*	*(i)* to want to operate or use a ____
+[t]aġulaIt-*nv*	*(i)* does not like to operate or use a ____
+[t]aġuŋIt-*nv*	*(i)* does not want to operate or use a ____
+tuġuguu-*nv*	*(i)* always wants to or is willing to consume or use a ____
+tuġuk-*nv*	*(i)* wants to consume or use a ____
+tuġulaIt-*nv*	*(i)* does not like to consume or use a ____
+tuġuŋIt-*nv*	*(i)* does not want to consume or use a ____
+vIIt-*vv*	*(i)* to not have a place, time, source or container for/of ____ing
+viqaq-*vv*	*(i)* to have a place, time, source or container for/of ____ing

CHAPTER VII LOCATIVE, TERMINALIS, AND ABLATIVE NOUN CASES

7.1 In addition to the absolutive, modalis (Chapter VI) and relative (Chapter IX) cases, Iñupiaq has a series of five other noun cases which often serve the same function as prepositions do in English. In the Iñupiaq versions of English prepositional phrases such as "with a spoon", "to the house", or "from the sea", the appropriate case ending is attached to the noun. In this chapter the locative, terminalis, and ablative cases will be presented. In total, Iñupiaq has eight noun cases.

7.2 The Locative Case shows location of the action. The locative ending is **÷mi** (**÷ni** in the dual and the plural) and in meaning it corresponds to the English prepositions in, at, on, with (someone or at someone's), and during.

The locative case may be used to express static location, for example:

Kamŋit natiġmi ittut.
The boots are on the floor.

or else the location of an active person or object, for example:

Iglumi savaktuq.
She is working in the house.

The locative case may also be used to express the time of day or season in which something is done, for example:

Uvlaami isagutiniaqtugut.
We will begin in the morning.

(This case never shows direction. Direction is shown by the terminalis case.) Here are more examples using the locative case:

Iñuurugut Utqiaġviŋmi.
We live in Barrow.

Nanuq niġiruq sikumi.
The/a polar bear is eating on the ice.

Siñiktuq tupiġmi.
She is sleeping in the tent.

Aŋaiyyuviŋmi ittuq.
He is in the church.

Paammaktuq natiġmi.
He is crawling on the floor.

Unnuami tikiññiaqtuq.
He will arrive by night.

Uvlaami isagutisaġniaqtuq.
He will begin in the morning.

7.3 The Terminalis Case shows directed motion or action toward something or someone. In a sentence like **Iglumun pisuaqtuq** "He is walking to the house, **iglu** "house" is the goal toward which the action is directed, and it is to this noun that the case ending is attached. The case ending is **÷mun** for the singular (**÷nun** for the dual and plural). Here are further examples:

Isiqtuq iglumun.
He went into the house.

Natiġmun kataktuq.
It fell to the floor.

Qakiruq sikumun.
It climbed on to the ice.

Tikitchuq Aalaagmun.
She reached Aalaak.

Mitchaaqtuq kuuŋmun.
He landed on the river.

Tukkuruq Aalaaŋmun.
He has gone to stay as a houseguest of Aalaak's.

Nakkaqtuq immamun.
He plunged into the water.

7.4 The Ablative Case has several uses, and one of its most important uses is to express motion away from something or someone. It is also used to indicate the origin of something, or what something is made out of. The closest English equivalent to this use of the ablative case is the English preposition "from". The singular ablative ending is **÷miñ** (**÷niñ** for the dual and the plural).

Qairuaq Utqiaġviŋmiñ.
He came from Barrow.

Utiqtuat iġġiñiñ.
They returned from the mountains.

Aniruaŋa tupiġmiñ.
I went out of the tent.

Piuraaliuqtuq qirugmiñ.
He is making a toy out of wood.

Niayumiñ tusaaruaŋa.
I heard from Niayuq.

An English sentence without the preposition "from" may still contain an ablative noun in its Iñupiaq equivalent. Sometimes its use is still clearly understandable from an English point of view as in:

Aullaqtuaq Fairbanks-miñ.
He left Fairbanks.

but sometimes it is harder to predict that way, as in:

Piġniġmiñ paqittuq saviŋmik.
He found a knife in Birnirk.

The ablative is also used to point out the source of a comparison.

Qimmimiñ aŋiruq.
It is bigger than the dog.

Aŋunmiñ aŋułhaaqtuq.
She caught more game than the man.

Aġnamiñ miqułhaaqtuq.
He sewed more things (longer) than a woman.

7.5 The locative, the terminalis and the ablative case endings attach to the nouns the same way that the modalis case endings did in Chapter VI. Remember the "÷" sign indicates that these endings are "half-retainig"; which means that when they are added to a noun, they will drop the final consonant of that noun if the consonant is weak and keep it or retain it when the consonant is strong. Also remember that every **k** is strong and some q's are strong.

The following section tells how to form the locative, the terminalis and the ablative cases from unpossessed absolutive nouns.

A. For nouns which end in a vowel, **n** or **ñ**:

1. Singular: add **÷mi**, **÷mun** or **÷miñ** to the singular noun (the **n** or **ñ** may or may not be replaced by ti or si, respectively).

iglu	**iglumi**	in the house
	iglumun	to the house
	iglumiñ	from the house
apqun	**apqunmi** *or* **apqutimi**	on the road
	apqunmun	to the road

	or apqutimun	
	apqunmiñ	from the road
	or apqutimiñ	

2. Dual: form the dual and add ÷ni, ÷nun or ÷niñ.

igluk	**igluŋni**	in the houses$_d$
	igluŋnun	to the houses$_d$
	igluŋniñ	from the houses$_d$
apqutik	**apqutiŋni**	on the roads$_d$
	apqutiŋnun	to the roads$_d$
	apqutiŋniñ	from the roads$_d$

3. Plural: add ÷ni, ÷nun or niñ to the singular noun (the n or ñ must be replaced by ti or si, respectively).

iglu	**igluni**	in the houses
	iglunun	to the houses
	igluniñ	from the houses
apquti	**apqutini**	on the roads
	apqutinun	to the roads
	apqutiniñ	from the roads

B. For nouns which end in a strong consonant:

1. Singular: add **÷mi**, **÷mun** or **÷miñ** to the singular noun.

savIk	**saviŋmi**	at the knife
	saviŋmun	to the knife
	saviŋmiñ	from the knife
tupiQ	**tupiġmi**	in the tent
	tupiġmun	to the tent
	tupiġmiñ	from the tent
aviŋŋaQ	**aviŋŋaġmi**	on the lemming
	aviŋŋaġmun	to the lemming
	aviŋŋaġmiñ	from the lemming

2. Dual: form the dual and add ÷ni, ÷nun or ÷niñ.

savvIk	**savviŋñi**	at the knives$_d$
	savviŋñun	to the knives$_d$
	savviŋñiñ	from the knives$_d$
tuppak	**tuppaŋni**	at the tents$_d$
	tuppaŋnun	to the tents$_d$
	tuppaŋniñ	from the tents$_d$
aviŋŋaak	**aviŋŋaaŋni**	at the lemmings$_d$
	aviŋŋaaŋnun	to the lemmings$_d$
	aviŋŋaaŋniñ	from the lemmings$_d$

3. Plural: add ÷ni, ÷nun or ÷niñ to the singular noun.

savIk	**saviŋñi**	at the knives
	saviŋñun	to the knives
	saviŋñiñ	from the knives
tupiQ	**tupiġni**	at the tents
	tupiġnun	to the tents
	tupiġniñ	from the tents
aviŋŋaQ	**aviŋŋaġni**	at the lemmings
	aviŋŋaġnun	to the lemmings
	aviŋŋaġniñ	from the lemmings

C. For nouns which end in a weak consonant:

1. Singular: delete the final consonant of the singular noun, then add **÷mi**, **÷mun** or **÷miñ**.

qimmIq	**qimmimi**	at the dog
	qimmimun	to the dog
	qimmimiñ	from the dog
aġnaq	**aġnami**	with the woman
	aġnamun	to the woman
	aġnamiñ	from the woman

2. Dual: form the dual, then add ÷ni, ÷nun or ÷niñ.

qimmIk	**qimmiŋñi**	at the two dogs
	qimmiŋñun	to the two dogs
	qimmiŋñiñ	from the two dogs
aġnak	**aġnaŋni**	with the two women
	aġnaŋnun	to the two women
	aġnaŋniñ	from the two women

3. Plural: add ÷ni, ÷nun or ÷niñ to the singular noun after deleting the final weak consonant.

qimmIq	**qimmiñi**	at the dogs
	qimmiñun	to the dogs
	qimmiñiñ	from the dogs
aġnaq	**aġnani**	with the women
	aġnanun	to the women
	aġnaniñ	from the women

7.6 Associated with the three noun cases presented in this chapter are special postbases which are derived from the case endings, special because these are the only postbases which may be added to case endings.

A. The special postbase which is associated with the locative case is **÷miit**-*nv* (**÷niit**- *nv* for dual and plural forms) "to be located in, at, on". This postbase is the combination of the case ending **÷mI** and the verb stem **it**- "to be, to stay". When loss of word boundary occurs between the noun case ending **÷mI** and the verb stem **it**-, the strong I of **÷mI** and the weak i of **it**- can stand next to each other, producing a marginal exception to the rule that weak i cannot remain as such next to another vowel. Here are some examples:

Iglumi ittuq. *or*
Iglumiittuq.
It is in the house.

Tauqsiġñiaġviŋmi inniaqtuŋa. *or*
Tauqsiġniaġviŋmiinniaqtuŋa.
I will be in the store.

Aġnaŋniinniaqtuŋa.
I will be with the womenɑ.

Aġnaniinniaqtuŋa.
I will be with the women.

B. The special postbase which is associated with the terminalis case is **÷muk**- (**÷nuk**- for the dual and plural) "to go to a ____". This special postbase is the combination of the case ending **÷mun** and the morpheme **-k-**, which carries the idea of motion. Here are some examples:

Iglumuktuaq.
He went to the house.

Tauqsiġñiaġviŋmuktuat.
They went to the store.

Aġnanugniaqtuŋa.
I will go to the women.

Aġnaiyaaŋnugniaqtuŋa.
I will go to the girlsɑ.

It is not necessary to use the postbase **÷muk**- with names of places. Another special postbase **+q** may be used. When **+q+tu** is added to a stem ending in a consonant, to avoid the resulting cluster of three consonants, the middle consonant, **q**, is dropped. Here are some examples:

Canada-qtuaq.
She went to Canada.

Nuiqsaqtuaq.
He went to Nuiqsat.

California-qpat?
Did they go to California?

Utqiaġvikpa tiŋŋun uvlupak?
Did the plane go to Barrow today?

Ii, Utqiaġviksuaq.
Yes, it went to Barrow.

Tikiġaqtuak.
They$_{d}$ went to Point Hope.

Qikiqtaġruktuat.
They went to Kotzebue.

C. The special postbase which is associated with the ablative case is **÷miñŋaq-***(nv)* "to be coming from". The form for the dual and the plural as well as for the possessed noun is **÷niñŋaq-**. This postbase is the combination of **÷miñ** (ablative case ending) and **+ŋŋaq** (ablative case ending used with demonstratives discussed in another chapter). Here are some examples.

Utqiaġviŋmiñŋaqtuat.
They came from Barrow.

Sumiñŋaqpisi?
Where did you$_{p}$ arrive from?

Utqiaġviŋmiñŋaqpatn aġġiñiaqtugut.
We will have an Eskimo dance when they arrive
from Barrow.

7.7 The three special postbases:

÷miit-*(nv)*	to be located at, in, on
÷muk-*(nv)*	to go to, to place, set on
÷miñŋaq-*(nv)*	to be coming from

are used frequently. All three of the postbases may take intransitive verb endings, but only one, **÷muk-**, takes transitive endings (see Chapter VIII, Section 8.7). Here are some examples:

Aġnaiyaaq tauqsiġñiaġviŋmiitpa?
Is the girl at the store?

Aġnaiyaaq tauqsiġñiaġviŋmukpa?
Did the girl go to the store?

7.8 As mentioned before, the stem su is both a verb stem and a noun stem. It can be followed by postbases which are restricted to verb stems or noun stems, e.g. **Suniaqpit?** "What will you do?", **Sutuġukpisi?** "What would you like to eat?", **Suitpa?** "What doesn't he have?" It can acquire verb as well as noun endings, e.g. **Suva?** "What did he do?", **Sut?** "What things?", **Suk?** "What thingsd?". It can also occur with noun case endings, e.g. **Sumi?** "Where?", **Sumun?** "To where?" (to what thing or place?), **Sumiñ?** "From where?" (from what thing or place?) and **Sumik?** "A what?".

7.9 The postbases -łhaaq-*vv*, +[s]uu-*vv*, and -lIuq-*nv*.

A. The postbase **-łhaaq-vv** is a comparative or superlative and means "to ____ more than, or be more ____ than" or "to be the most". It deletes the final consonant of the verb stem it is added to. Here are some examples:

Una niġġivik aŋiłhaaqtuq.
This table is bigger/the biggest?

Aġnaiyaaq uiñġałhaaqtuq aŋutaiyaamiñ.
The girl is sleepier than the boy.

Aŋutigiǂhaaqpa?
Is he handsomer/the handsomest?

Natchiqsułhaaqtuaq.
He ate more seal meat (than anyone else).

Niġġiviŋmiñ mikiłhaaqtuq aquppiutaq.
The chair is much smaller than the table.

Aŋun saŋŋiǂhaaqtuq aġnamiñ.
The man is much stronger than the woman.

Aglaan aġnaq uqiḷałhaaqtuq aŋunmiñ.
But the woman can run much faster than the man.

Aġnaq niġiǂhaaqtuaq.
The/a woman ate the most/more (than the other(s)).

B. The postbase +[s]uu-vv indicates that an activity is done regularly, habitually or always. The consonant **s** which is within brackets is used with verb stems which end in a vowel or a t. Remember that ts-->tch. The postbase -laIt-vv "to never ____" (see Chapter IV) is used as the negative for +[s]uu-vv. Here are some examples:

Tiŋisuuruq kuuŋmiñ.
He always takes off from the river.

Tiŋilaitchuq kuuŋmiñ.
He never takes off from the river.

Tusaasuuruŋa qimmiñik unnuami.
I always hear dogs at night.
Tusaalaitchuŋa qimmiñik unnuami.
I never hear dogs at night.

Makitchuuruq!
He always stands up!

Makilaitchuq!
He never gets up!

Aqpatchuuruguk miŋuaqtuġviŋmun.
We$_d$ always run to the school.

Aqpalaitchuguk miŋuaqtuġviŋmun.
We$_d$ never run to the school.

Add +uu to verb stems with stem-final consonants k and q. The final consonant of the stem changes to a voiced fricative between vowels (k-->g, q-->ġġ). Here are some examples:

Mitchaaġuuruq kuuŋmun.
It lands on the river.

Mitchaalaitchuq kuuŋmun.
It never lands on the river.

Isiqattaaġuuruŋa Jane-mun.
I visit Jane regularly.

Isiqattaalaitchuŋa Jane-mun.
I never visit Jane.

Savaguuruguk mitchaaġviŋmi.
We$_d$ work at the airport.

Savalaitchuguk mitchaaġviŋmi.
We$_d$ never work at the airport.

Siñiguuruŋa tupiġmi.
I always sleep in the tent.

Siŋilaitchuŋa tupiġmi.
I never sleep in the tent.

C. The postbase **-lIuq-*nv*** means "to make, build, or create a ____ (*for her/him/it*); to make or build (*it*) into a ____; (*i*) to cook, prepare ____ to be eaten or drunk". It has several allomorphs which are discussed in Chapter XVIII, Section 18.12.

Atigiliuġaa aġnaiyaaq.
She is making a parka for the girl.

Atigiliuġaa aġnaiyaaq tuttunik.
She is making a parka for the girl out of caribou

skins.

Atigiliuqtuq aġnaiyaamun.
She is making a parka for a girl.

Atigiliuqtuq tuttunik aġnaiyaamun.
She is making a parka out of caribou skins for a girl.

Atigiliuġai tuttut.
She is making the caribou skins into a parka.

Tuttuliuqtuq.
She is boiling caribou meat. *or*
She drew a caribou.

7.10 The Iñupiaq word **iḷaannI** translates into English as "sometimes, now and then" and "sometime, at some time in the future".

IḷaannI "sometimes, now and then" requires that the verb contain the postbase +[s]uu-vv which indicates that an activity is done regularly, habitually or always. Here are some examples:

Iḷaanni tiŋisuuruq kuuŋmiñ.
Sometimes he takes off from the river.

Iḷaanni tusaasuuruŋa qimmiñik unnuami.
Sometimes I hear dogs at night.

Iḷaanni paqitchuuruq.
Sometimes he finds something.

Iḷaanni aqpatchuuruguk miŋuaqtuġviŋmun.
Sometimes wed run to the school.

IḷaannI "sometime, at some time in the future" requires that the verb contain a postbase which indicates future. Here are some examples:

Iḷaanni qaiñiaqtuq.
He will come sometime in the future.

Iḷaanni utiġniaqtuq.
He will return sometime in the future.

7.11 The enclitic +li indicates a change in subject as well as in action. It can be attached to nouns and verbs as well as to conjunctions, such as **aasii(ñ)** "and; and then" and **aglaan** "but, however". Here are some examples:

Aġnaq miquqtuq, aŋunli siñiktuq.
The woman is sewing, whereas the man is sleeping.

Aalaak aquppiruq, Saaŋiaġli makitaruq.
Aalaak is sitting, as for Saaŋiaq, she is standing.

Aġnaiyaaq aniiqsuq, aŋutaiyaaġli isiġmiuruq.
The girl is outside, whereas the boy is inside.

Suviḷḷi?
As for you, what are you doing?

Puuvraġniaqpisigli?
As for you two, will youd also swim?

Uqaqtuaq Aaŋa, Saaŋiaġli atuqtuaq. *or*
Uqaqtuaq Aaŋa, aasiiḷi Saaŋiaq atuqtuaq.
Aaŋa spoke and as for Saaŋiaq, she sang.

Aqpattuat aġnaiyaat, aŋutaiyaalli pisuaqtuat. *or*
Aqpattuat aġnaiyaat, aasiiḷi aŋutaiyaat pisuaqtuat.
The girls ran and as for the boys, they walked.

Ivvaqtuami, aglaanli Siġmiaq ivvaŋitchuaq.
I took a bath, but Siġmiaq did not take a bath.

Isiqtuaguk Aalaaglu, aglaanli Iqiḷanlu Simiglu isiŋitchuak.
Aalaak and I went in, however Iqiḷan and Simik did not.

7.12 The following Iñupiaq names will be used in the exercises. They are traditional Iñupiaq names and do not have meaning. Traditionally, Iñupiaq names are used for either sex. For ease in translations involving English pronouns, the names in this grammar have been identified as either male or female.

Male	Female
	Aalaak
Aaŋa	Aaluk
Nayuk	Iqiḷana *or* Iqiḷan
Simik	Niayuq
	Saaŋiaq
Siġmiaq	

Iñupiaq names are very personal. Because the author felt uncomfortable in using traditional Iñupiaq names in the exercises, the fictitious name **Siġmiaq** was created. As the uncomfortableness disappeared, traditional names were used in the exercises. No offense is meant toward those Iñupiat with names listed above.

CHAPTER VII EXERCISES

A. Translate using the appropriate noun case ending.

locative	÷mI	in, at, on, with
terminalis	÷mun	to, for
ablative	÷miñ	from

1. The boy is running to the tent. 2. The boy runs from the tent. 3. The boy runs from the tent to the house. 4. The boy goes into the house. 5. He is doodling on the table in the house. 6. The lemming went into the boot. 7. The lemming came out of the boot. 8. He ran into the parka from the boot. 9. The airplane is on the river. 10. It flies away from the river. 11. It lands on the airfield. 12. The airplane goes into the hangar. 13. The child is sleeping in the tent. 14. The mother is cooking in the kitchen. 15. The whale is swimming in the ocean. 16. The polar bear is running on the ice. 17. He plunges headlong into the ocean. 18. The seal, the whale and the polar bear are swimming in the ocean. 19. It climbs out of the ocean at Point Barrow. 20. The polar bear is running on land at Point Barrow. 21. The polar bear swims from the land to the ice. 22. He climbs up on the ice. 23. The polar bear plunges headlong into the ocean from the ice. 24. He is swimming in the ocean. 25. He climbs up on the ice from the ocean. 26. The duck flew from the river. 27. It is diving into the ocean.

B. Translate.

1. Siġmiaq iggaviŋmiitpa? Ii, iggaviŋmiittuq. 2. Siġmiaq aŋaiyyuviŋmiinŋitpa? Ii, Siġmiaq aŋaiyyuviŋmiinŋitchuq. 3. Sumiitpa Siġmiaq? Siġmiaq mitchaaġviŋmiittuq uvlupak. 4. Mitchaaġviŋmi suva Siġmiaq? Aalaagulu mitchaaġviŋmi niġiruk. 5.

Sumiñ uvlaaq tikitpa Siġmiaq? Uvlaaq tikitchuaq Siġmiaq Atqasuŋmiñ. 6. Sumun tikiññiaqpa uvlaakun? Uvlaakun tikiññiaqtuq Nuiqsanun. 7. Sumiñ Siġmiaġlu Aalaaglu pisuaqpak? Aalaaglu Siġmiaġlu pisuaqtuak Piġniġmiñ unnuaq. 8. Siġmiaġlu kiñalu kuuŋmi puuvraqpak? Aalaaglu Siġmiaġlu kuuŋmi puuvraqtuak. 9. Kimiñ tauqsiqpit saviŋmik? Tauqsiqsuaŋa saviŋmik Siġmiamiñ. 10. Siġmiaq Nuvuŋmuŋniaqpa uvlaakun? 11. Naumi, uvlaakun Siġmiaq Atqasuŋmuŋniaqtuq. 12. Unnuaq Siġmiaq tikitchuaq Nuiqsaniñ. 13. Iḷaanni Siġmiaq Utqiaġviŋmuguuruq. 14. Uvlaaq tusaaruaŋa Ulġuniġmiñ. 15. Siġmiaq aŋaiyyuviŋmi atuġuuruq. 16. Sumiñ aniva Siġmiaq? 17. Aniruaq miŋuaqtuġviŋmiñ. 18. Mitchaaġvik Utqiaġviŋmi naammaktuq. 19. Niġġiviŋmiittuk qallutik.

C. Translate, then answer in affirmative, then negative.

1. Tauqsiġñiaġviŋmuŋniaqpisik? 2. Aŋaiyyuviŋmiinniaqpit? 3. Miŋuaqtuġviŋmiitchukpat miqłiqtut? 4. Aapamiitchukpisi? 5. Aakamugukpak? 6. Kuuŋmi puuvraġukpisik? 7. Tupiġmiinniaqpisi uvlaami? 8. Tiŋŋutit tiŋŋutiqaġviŋmiitpat? 9. Aġnaiyaaq immuktułhaaqpa aŋutaiyaamiñ? 10. Mitchaaġviŋmuŋniaqpat uvlaami? 11. Miŋuaqtuġviŋmugukpisi? 12. Tiŋŋutiqaġviŋmi ivaqłiqpa? 13. Naŋirviŋmuŋniaqpisa uvlaakun? 14. Tauqsiġñiaġviŋmiitpak? 15. Niġiraġaaġviŋmugukpisik? 16. Aġnaiyaaq isiġmiuva uvlupak?

D. Translate.

1. Siġmiaġlu Aalaaglu miŋuaqtuġviŋmi iḷisaġniaqpak? 2. Miŋuaqtuġviŋmiñ sumuŋniaqpisik? 3. Aalaaglu miŋuaqtuġviŋmiñ naŋirviŋmuŋniaqtuguk. 4. Naŋirviŋmiñ aiñiaqtuguk. 5. Naŋirvik niġiraġaaġviitchuq. 6. Niġiñiaqtuguk niġiraġaaġviŋmi

mitchaaġviŋmi. 7. Tiŋŋun tikitchuuruq uvlaami. 8. Kuuŋmun mitchaaġniaŋitchuq. 9. Sumun mitchaaġniaqpa? 10. Mitchaaġvik aputiqaqpa? 11. Kiña tikiññiaqpa Qikiqtaġruŋmun uvlupak? 12. Kimun tukküniaqpa? 13. Tukkusuŋitchuaq nullaġviŋmun. 14. Tukkusuktuaq Aalaagmun. Sumiitpa Aalaak? 15. Aalaaglu Siġmiaġlu tupiqtuqtuk Qikiqtaġruŋmi. 16. Mitchaaġvik Utqiaġviŋmi niġiraġaaġviqaqtuq. 17. Naŋirviŋmi iñuit iñugiakpat? Ii, iñugiaktut iñuit naŋirviŋmi.

E. Translate.

1. Aviŋŋaq isiqattaaġuktuq. 2. Uvlaami paŋaliktuq aviŋŋaq iglumun. Isiqtuq. 3. Niġġiviŋmik tautuktuq iglumi. 4. Aviŋŋaq paŋaliktuq niġġiviŋmun. 5. Niġġiviŋmun mayuqtuq. 6. Tautuktuq puggutauramik. 7. Paammaktuq puggutauramun. 8. Aviŋŋaq naalaġniruq aglaan sumik tusaaŋitchuq. Mayuqtuq puggutauramun. 9. Nakkaqtuq puggutauramun. 10. Paqittuq akutumik. 11. Niġiruq akutumik. 12. Puggutaurami saviqaqtuq. 13. Saviŋmun mayuqtuq aviŋŋaq. 14. Saviŋmiñ niġġiviŋmun nautkiaqtuq. 15. Niġġiviŋmi paŋaliktuq qallunmun. 16. Niġġiviŋmiñ natiġmun nautkiaqtuq.

F. Translate:

1. Ivvaġviŋmi siñiktuq aŋun. 2. Naŋirviŋmuŋniaqtuŋa uvlaami. 3. Sumiitpa naŋirvik? 4. Utqiaġviŋmiittuq naŋirvik. 5. Naŋirvik iñukitchuq. 6. Aluuttautillu, saviiḷḷu, kakiurallu puggutaurallu niġġiviŋmiittut. 7. Amiġḷu akłunaallu unianiittut. 8. Ugruiḷḷu ukpiiḷḷu unianiittut. 9. Mitchaaġviŋmuŋniaŋitchuguk. 10. Tauqsiġñiaġviŋmugukpit? 11. Ii, tauqsiġñiaġviŋmuguktuŋa. 12. Aŋutit mitchaaġviŋmuktuat uvlaaq. 13. Uvlaami Utqiaġviŋmiñ tiŋiniaqtuq tiŋŋun. 14. Suna niġġiviŋmiñ natiġmun katakpa? 15.

Miŋuaqtuġviŋmi iḷisaqtut. 16. Naŋirviŋmiinniaqtuk aġnaiyaaġlu aŋutaiyaaġlu. 17. Miqłiqtut uniani aquppiñiaqtut. 18. Aŋaiyyuviŋmun isiqtuaq aġnaq. 19. Iglumi savaktuq aŋutaiyaaq. 20. Naŋirviŋmi savaŋniaŋitchuŋa uvlupak.

G. Translate, then answer.

1. Puuvraġuuvisik sumi? 2. Siġmiaq aŋaiyyuviŋmi atuġuuva? 3. Sumun mitchaaġuuvat qaugait? 4. Sumi iḷisaġuuvat miqłiqtut? 5. Pisuaġuuvisik uvlaami? 6. Sunik niġisuuvisi? 7. Sumi tautuguvat iñuit nannunik? 8. Sunik taiguaġuuvit? 9. Unnuami tikitchuuvat? 10. Kimun tukkusuuvisik? 13. Natiġmi aglauraaġuuvisik? 14. Sumi aquppisuuva? 15. Sumun aquvitchuuvisi? 16. Sumi qaugaŋnik tautuguuvak? 17. Iñugiaguuvisi? 18. Sumi savaguuvat? 19. Sumun paammaguuva? 20. Suna makitasuuva? 21. Kitkuk qiviaġuuvak? 22. Kiña naalaġnisuuva? 23. Kitkut uqaġuuvat? 24. Kitkuk atuġuuvak aŋaiyyuviŋmi? 25. Annuġaat sumi itchuuvat? 26. Aŋutaiyaaq sumun aquvitchuuva? 27. Aviŋŋaak sumiñ anisuuvak? 28. Tiŋŋun sumun mitchaaġuuva unnuami? 29. Tuttut tikitchuuvat Utqiaġviŋmun? 30. Iñuit manniŋñik niġisuuvat? 31. Iqaluit sumi itchuuvat? 32. Qimmit sunik niġisuuvat? 33. Tupiqtuġuuvit? 34. Umiaqtuġuuvisi kuuŋmi? 35. Manniksuġuuva aġnaiyaaq?

H. Translate.

1. Aquppiutaliuġaa aġnaq. 2. Miŋuaqtuġviḷiuqtut aŋutit Nuiqsani. 3. Aŋaiyyuviḷiuqpat Piġniġmi? 4. Niġiraġaaġviḷiuqtut Nuvuŋmi. 5. Nullaġviḷiuqpat Nuiqsani? 6. Tauqsiġñiaġviḷiuqtuat Tikiġaġmi. 7. Tiŋŋutiqaġviḷiuqtuat Utqiaġviŋmi. 8. Akłunaaliuġaa natchiq. 9. Akutuliuqtuq aġnaq

tupiġmi. 10. Mitchaaġviłiuqtuat Tikiġaġmi. 11. Naŋirviłiuqpat Nuiqsani? 12. Siñigviłiuġaik aŋutaiyaak tupiġmi. 13. Tuttuqpaliuqtuq aġnaiyaaq. 13. Aġnam atigiliuġaa aġnaiyaaq ukalliñik. 14. Ukpiłiuqtuq. 15. He is making a boat. 16. Umialiuġniaqtuq aŋun. 17. She will make boots for the man today. 18. Natchiłiuġniaqtuq uvlupak. 19. Natchiqsuġniaqtugut. 20. Ukalliłiuġniaqtuq. 21. But I will not eat rabbit. 22. I will make Iñupiaq ice cream today. 23. Akutuqtuġniaqtusi uvlupak.

CHAPTER VII VOCABULARY

Stems	
aasii(ñ)	and; and then
aglaan	but; however
aġġI-	*(i)* to hold an Iñupiaq dance
anIIq-	*(i)* to be outside
aŋaiyyu-	*(i)* to pray
aŋaiyyuvIk	church
aquppI-	*(i)* to be sitting
aquppiutaq	chair
aullaq-	*(i)* to leave, depart
Atqasuk	Atqasuk, Alaska
iłaannI	sometimes, now and then; at some time in the future
iñuu-	*(i)* to live, reside
isaguti-	*(i)* to begin; *(t)* to begin it
isiġmIu-	*(i)* to be inside
it-	*(i)* to be, exist
ivvaq-	*(i)* to take a bath; *(t)* to give *(her/him/it)* a bath
ivvaġvIk	bathtub
makit-	*(i)* to stand up
makita-	*(i)* to be standing
miŋuaqtuq-	*(i)* to attend school
miŋuaqtuġvIk	school
naluk-	*(i)* to swim (of marine mammals)
niġiraġaaġvIk	coffeeshop, cafeteria
nullaq-	*(i)* to camp overnight
nullaġvIk	hotel; overnight camp
Nuiqsat	Nuiqsut, Alaska
Nuvuk	Point Barrow, Alaska
paqit-	to find *(it)*
PiġniQ	Birnik, Alaska
piuraaq(-)	toy; *(i)* to play
qakI-	*(i)* to climb out of water
Qikiqtaġruk	Kotzebue, Alaska
qiruk	wood, piece of wood
qiruIt	lumber
saŋŋI-	*(i)* to be strong
taġIuq	salt; ocean
tauqsIq-	to buy, purchase *(it)*
tauqsiġñiaġvIk	store
TikiġaQ	Point Hope
tiŋŋutiqaġvIk	hangar for airplanes
tusaa-	to hear *(her/him/it)*
UlġuniQ	Wainwright, Alaska
unnuaq	last night; night
unnuamI	at night; during the night
uqiła-	*(i)* to be a fast runner
UtqiaġvIk	Barrow, Alaska
uvlaaq	this morning; morning
uvlaamI	in the morning; during the morning
uvluq	day
uvlupak	today

Postbases

-lIuq-*nv*	to make, build, or create a ____ (*for her/him/it*); to make, build, or create *(it)* into a ____; *(i)* to cook or prepare ____ to be eaten or drunk
-łhaaq-*vv*	*(i)* to be the most, superlative
÷miit-*nv*	*(i)* to be located at, on, in a ____
÷miñŋaq-*nv*	*(i)* to be coming from ____
÷muk-*nv*	*(i)* to go to a ____; *(t)* to set, place *her/him/it* in a ____
+[s]uu-*vv*	always, regularly, usually ____

Postbase Combinations

-lIuġnIaq-*nv*	will make, build, or create a _____ (*for her/him/it*); will make, build, or create *(it)* into a ____; *(i)* to cook or prepare ____ to be eaten or drunk
-lIuġuk-*nv*	wants to make, build, or create a ____ (*for her/him/it*); wants to make, build, or create *(it)* into a ____; *(i)* to want to cook or prepare ____ to be eaten or drunk
-lIuġuu-*nv*	always makes, builds, or creates a _____ (*for her/him/it*); always makes, builds, or creates *(it)* into a ____; *(i)* always cooks or prepares ____ to be eaten or drunk
-lIulaIt-*nv*	never does or is not able to make, build or create a ____ (*for her/him/it*); never does or is not able to make, build, or create *(it)* into a ____; *(i)* never cooks or prepares ____ to be eaten or drunk
-lIulla-*nv*	is able to make, build, or create a ____ (*for her/him/it*); is able to make, build, or create *(it)* into a ____; *(i)* to be able to cook or prepare ____ to be eaten or drunk

Noun Case Endings

÷mI	located at (Locative Case)
÷miñ	from (Ablative Case)
÷mun	to (Terminalis Case)

CHAPTER VIII TRANSITIVE VERBS

8.1 In Chapter IV, it was shown that intransitive verb endings indicate the person and number of the subject of the verb. An intransitive verb may have an indefinite object, which is a noun in the modalis case, but the number of the object does not affect the form of the verb itself.

Niġiruq iqaluŋmik.
He is eating a fish.

Niġiruq iqalluŋnik.
He is eating two fish.

Niġiruq iqaluŋnik.
He is eating fish.

In the examples above, the same verb form is used even though the number of the object changes.

8.2 Transitive verbs always take a definite direct object and their endings show the person and number of both the subject and the definite object of the verb.

	Interrogative	Indicative
a.	**Niġivauŋ?** Is he eating it?	**Niġigaa.** He is eating it.
	Niġivagik? Is he eating them$_d$?	**Niġigaik.** *or* **Niġigik.** He is eating them$_d$.
	Niġivagi? Is he eating them?	**Niġigai.** He is eating them.

All of the examples above have the same subject. The difference in the number of their objects, however, requires that a different transitive ending be used in each case. Following are more examples.

b.	**Tusaavarruŋ?** Do they hear it?	**Tusaagaat.** They hear it.
	Tusaavatigik? Do they hear them$_d$?	**Tusaagaik.** They hear them$_d$.
	Tusaavatigiŋ? Do they hear them?	**Tusaagait.** They hear them.

The following abbreviations are used to indicate person and number of the subject and the object of a transitive ending. The subject is marked to the left of the hyphen and the object to the right.

3s-3s	she/he/it - her/him/it
3s-3d	she/he/it - them$_d$
3s-3p	she/he/it - them
3d-3s	they$_d$ - her/him/it
3d-3d	they$_d$ - them$_d$
3d-3p	they$_d$ - them
3p-3s	they - her/him/it
3p-3d	they - them$_d$
3p-3p	they - them

Examples:

3s-3s	apiqsruq-	**Apiqsruġaa.**	She is asking him.
3s-3d	aŋu-	**Aŋugaik.**	She caught up with them$_d$.
3s-3p	iłisima-	**Iłisimagai.**	She knows them.
3d-3s	iriq-	**Iriġaak.**	They$_d$ hid it.
3d-3d	kaŋiqsI-	**Kaŋiqsigaik.**	The$_d$ understood them$_d$.
3d-3p	tusaa-	**Tusaagaik.**	They$_d$ hear them.
3p-3s	ikayuq-	**ikayuġaat.**	They are helping her.
3p-3d	agmaq-	**Agmaġait.**	They are opening them$_d$.
3p-3p	ivaq-	**Ivaġait.**	They are looking for them.

8.3 The table below gives the transitive indicative endings for the 3rd person subject and object. The indicative mood marker is **k/ga**.

SUBJECT			OBJECT 3 s	OBJECT 3 d	OBJECT 3 p
		s	**a**	Ik[1]	I
	+k/ga	3d	ak	Ik ---->	
		p	at		<---- It

[1] alternative ending is **(-a)ik**, where **a** of the mood marker **+k/ga** is deleted.

A. To use the table, start with the verb stem. If the stem ends in **k** or **t**, add **+ka** as it stands to the left of the table. The **+k/ga** is the indicative mood marker for the 3rd person transitive indicative verbs. Determine the number of the verb's subject and object, then selet the final letters of the ending from the appropriate place on the table.

aglak-	**Aglakkaa.** He is writing it.
savak-	**Savakkaa.** He is working on it.
igit-	**Igitkaa.** He threw it away.
makit-	**Makitkaa.** He set it upright.
tikIt-	**Tikitkaat.** They reached it.

B. With vowel ending stems, use **+ga** instead of **+ka**. Find the rest of the ending on the table. Here are some examples:

ati-	**Atigaa.** He put it on.
aŋu-	**Aŋugaa.** He caught up with her.
iłisima-	**Iłisimagaa.** He knows it.
tusaa-	**Tusaagaik.** She heard them$_d$.

C. For verb stems which end in a q, the **q+k** combination is impossible; **k** drops and **q** changes to **ġ**, **a** is added and the last part of the ending is determined from the table. Here are some examples:

apiqsruq-	**Apiqsruġaa.** He asked her.
iriq-	**Iriġaa.** He hid it.
ivaq-	**Ivaġaa.** He is searching for it.
ivvaq-	**Ivvaġaak.** They$_d$ are giving it a bath.
qiñiq-	**Qiñiġaat.** They are watching her.

8.4 The following table gives the transitive interrogative endings for the third person subject and object.

			OBJECT 3	
		s	d	p
SUBJECT	s	uŋ	gik	gI
+p/va	3d	tku	tigik[1] -->	
	p	rruŋ	<-----	tigiŋ/k

[1] alternate ending is **tkik**.

A. Start with the verb stem. If the stem ends in **k**, **q** or **t**, add **+pa** (the mood marker for the third person transitive interrogative verbs), then find the rest of the ending in the box. Here are some examples:

apiqsruq-	**Apiqsruqpauŋ?** Did he ask her?
savak-	**Savakpauŋ?** Is he working on it?
tikIt-	**Tikitpauŋ?** Did he reach it?

B. With vowel ending stems, use **+va** instead of **+pa**, then find the rest of the ending in the table. Here are some examples:

aŋu-	**Aŋuvauŋ?** Did he catch it?
iłisima-	**Iłisimavauŋ?** Does he know her?

8.5 Iñupiaq sentences are either transitive or intransitive. As in English, a transitive sentence contains a subject, a verb, and a direct or definite object.

Transitive:	He is eating the fish.
Intransitive:	He is eating.

The contrast between transitive and intransitive sentences is chiefly a grammatical one, and intuition or "common sense" do not always distinguish correctly between the two types of verbs. When someone says, "He is eating", it seems logical that the person must be eating something which would be the object of the sentence. Yet the sentence is classified as intransitive for grammatical purposes, since the object is not expressed as in the transitive sentence where "fish" is the object of the verb. The intransitive sentence seems to emphasize pure action, while the transitive one includes the person or thing which is acted upon.

Some Iñupiaq verbs can only be used transitively as is the case with "like" in English. (You can say, "He likes it", but not just "He likes".) Other verbs are only intransitive as with English "sleep". ("He sleeps", but not "He sleeps it".) Some verbs can be used transitively or intransitively, like "eat" in the examples above.

In any case, in Iñupiaq, it is the verb ending which tells which category a particular verb belongs to. Students of English grammar look for an object in order to classify a sentence as transitive or intransitive. In Iñupiaq, you need look no further than the verb ending.

English verbs have been used as examples where they are helpful in understanding the basic concept of transitive vs. intransitive. Once the difference is clear, English should not be used to predict what ending a particular Iñupiaq verb will require.

Since English and Iñupiaq are very different languages, a sentence that is transitive in English may be intransitive in Iñupiaq, or vice versa.

8.6 Absolutive Nouns Used with Transitive Verbs.

So far, we have studied absolutive nouns which function as the subject of an intransitive verb.

Tuttu niġiruq.
The/a caribou is eating.

Aġnaq aqpattuq.
The/a woman is running.

However, when an absolutive noun is used with a transitive verb, the noun functions as the OBJECT, not the subject of the verb.

Tuttu niġigaa.
He is eating the caribou.

Alukkaa qayuq.
He is lapping up the broth.

Ikayuġaa aġnaq.
He is helping the woman.

It is necessary, then, to use a transitive verb ending which shows the number of the object, whether the object noun is singular, dual or plural. The transitive verb ending always agrees in number with its object.

a. **Qayaq tautukkaa.** He sees the kayak.
3s-3s

Qayyak tautukkaik. He sees the kayaks$_d$.
3s-3d

Qayyat tautukkai. He sees the kayaks.
3s-3p

It does not matter whether the object noun precedes or follows the verb. Since a verb form such as **tautukkai** above, is marked for a singular subject and plural object, the plural noun **qayyat** is the object of the verb. Here are further examples:

b. **Tautukkaak qayaq.** They$_d$ see the kayak.
3d-3s

Tautukkaik qayyak. They$_d$ see the kayaks$_d$.
3d-3d

Tautukkaik qayyat. They$_d$ see the kayaks.
3d-3p

c. **Tautukkaat qayaq.** They see the kayak.
3p-3s

Tautukkait qayyak. They see the kayaks$_d$.
3p-3d

Tautukkait qayyat. They see the kayaks.
3p-3p

8.7 The following postbases which have been presented in previous chapters may also use transitive endings.

A. **÷muk-***nv* "*(t)*to place or set *her/him/it*, in, on or into (a) ____". This postbase may be used in place of the verb stem iłI- "to place or set *him, it* somewhere".

Natiġmukkai maqpiġaat. *or*
Natiġmun iłigai maqpiġaat.
He placed the papers on the floor.

Unianukkaik qamunmiñ. *or*
Unianun qamunmiñ iłigaik.
He is placing them$_d$ on the sled from the car.

The postbase **÷muk-***nv* "*(i)*to go to a ____" combines with the postbase :uti-*vv* "to take ____ *her/him/it* along so both

____" forming +muuti-*nv* which means to take *her/him/it* along to the ____".

a. **Sumuutivauŋ Aaŋa?**
Where is she taking Aaŋa?

Naŋirviŋmuutigaa Aaŋa.
She is taking Aaŋa to the hospital.

b. **Tikiġaġmuutiniaqpauŋ?**
Will she take it to Point Hope?

Naumi, Ulġuniġmuutiniaġaa.
No, she will take it to Wainwright.

c. **Miŋuaqtuġviŋmuutiniaqpagik?**
Will he take them$_d$ to the school?

Naumi, miŋuaqtuġviŋmuutiniaŋitkaik.
No, he will not take them$_d$ to the school.

B. +[s]uu-vv "to always regularly ____ ", and -laIt-vv "to never ____".

a. **Tusaasuugaa tiŋŋun.**
He always hears the airplane.

Tusaalaitkaa tiŋŋun.
He never hears the airplane.

b. **Ivaġuugaik.**
He always searches for them$_d$.
or They$_d$ always search for them$_d$.

Ivalaitkaik.
He never searches for them$_d$.
or They$_d$ never search for them$_d$.

c. **Naalaġnisuugai aġnat.**
He always listens to the women.

Naalaġniłaitkai aġnat.
He never listens to the listen.

d. **Iñisuugai iglumun.**
She always hangs them up on a line in the house.

Iñiłaitkai iglumun.
She never hangs them up on a line in the house.

e. **Iłłaiqsuġuugaa.**
She always combs his hair.

Iłłaiqsulaitkaa.
She never combs his hair.

f. **Atuġuuvagi?**
Does he use them regularly?

Atulaitkai.
She never uses them.

C. -łhaaq-vv "be the superlative, to ____ the most".

Ikayułhaaġaa aġnaiyaaq.
She helped the girl the most.

Suna iḷisałhaaqpauŋ?
What did he study the most?

Sut iḷiłhaaqpagi?
What$_{p}$ did he learn the most?

Kautałhaaġaa Aaŋam.
Aaŋa hammered it the most.

D. +[s]uk-vv "to want to ____ ".

Aglagukkaa.
He wants to write it.

Akutchukpauŋ?
Does she want to stir it?

Ikayuġukkaik.
She wants to help them$_{d}$.

Paqitchukkai.
She wants to find them.

E. +qpak-vv "to ____ in a big way, a lot".

Ivaqpakkaa.
He is searching for her everywhere.

Qiñiqpakkaik.
She is staring at them$_{d}$.

Aglakpakkaa.
She is writing it in big letters.

Iḷisaqpakkai.
She is studying them really hard.

Nakuaġiqpakkai.
He loves them very much.

Naalaġniqpakkaak.
They are listening to her intently.

F. -lla-vv "to be able to ____", and -laIt-vv "to be unable to ____".

a. **Tautullavauŋ?**
Can she see it?

Naumi, tautulaitkaa.
No, she cannot see it.

b. **Aglallavagi?**
Can she write them?

Naumi, aglalaitkai.
No, she cannot write them.

c. **Paqillavagik?**
Can he find them$_d$?

Naumi, paqilaitkaik.
No, he cannot find them$_d$.

G. +nIaq-vv "will ____".

a. **Tusaaniaqpauŋ qamun?**
Will she hear the car?

Ii, tusaaniaġaa qamun.
Yes, she will hear the car.

b. **Ivaġniaqpatku?**
Will they$_d$ search for it?

Ii, ivaġniaġaak.
Yes, they$_d$ will search for it.

c. **Naalaġniñiaqparruŋ?**
Will they listen to him?

Ii, naalaġniñiaġaat.
Yes, they will listen to him.

d. **Iłłaiqsuġniaqpagi?**
Will she comb their hair?

Ii, iłłaiqsuġniaġai.
Yes, she will comb their hair.

H. ±ŋIt-vv "to not ___"

a. **Aglaŋitpatigiŋ?**
Didn't they write them down?

Ii, aglaŋitkait.
Yes, they didn't write them down.

b. **Ikayuŋitpatku?**
Didn't they$_d$ help her?

Ii, ikayuŋitkaak.
Yes, they$_d$ didn't help her.

c. **Iłisaŋitpatkik?** *or* **Iłisaŋitpatigik?**
Didn't they$_d$ study them$_d$?

Ii, iłisaŋitkaik.
Yes, they$_d$ didn't study them$_d$.

d. **Iłisaŋitpatigik?**
Didn't they$_d$ study them?

Ii, iłisaŋitkaik.
Yes, they$_d$ didn't study them.

e. **Apiqsruŋitparruŋ?**
Didn't they ask her?

Ii, apiqsruŋitkaat.
Yes, they didn't ask her.

CHAPTER VIII EXERCISES

A. Translate.

1. Niġivauŋ? 2. Niġigaa. 3. Ativagik? 4. Atigaik. 5. Aŋuvagi? 6. Aŋugai. 7. Apiqsruqpauŋ? 8. Apiqsruġaa. 9. Iriqpagik? 10. Iriġaik. 11. Ivaqpagi? 12. Ivaġai. 13. Niġiñiaqpauŋ? 14. Niġiñiaġaa. 15. Atiniaqpauŋ? 16. Atiniaġaa. 17. Aŋuniaqpauŋ? 18. Aŋuniaġaa. 19. Apiqsruġniaqpauŋ? 20. Apiqsruġniaġaa. 21. Iriġniaqpauŋ? 22. Iriġniaġaa. 23. Makinniaqpauŋ? 24. Makinniaġaa. 25. Niġiñiaŋitpagik? 26. Niġiñiaŋitkaik. 27. Atiniaŋitpauŋ? 28. Atiniaŋitkaa. 29. Miquġniaŋitpauŋ? 30. Miquġniaŋitkaa. 31. Apiqsruġniaŋitpagik? 32. Apiqsruġniaŋitkaik. 33. Iriġniaŋitpagi? 34. Iriġniaŋitkai. 35. Kaŋiqsivarruŋ? 36. Kaŋiqsigaat. 37. Iłisimavarruŋ? 38. Iłisimagaat. 39. Iriqpatku? 40. Iriġaak. 41. Aŋuvatku? 42. Aŋugaak.

B. Translate.

1. He sees it. 2. He sees them$_d$. 3. He sees them. 4. They$_d$ see it. 5. They$_d$ see them$_d$. 6. They$_d$ see them. 7. They see it. 8. They see them$_d$. 9. They see them. 10. She is hiding it. 11. She is hiding them$_d$. 12. She is hiding them. 13. They$_d$ are hiding her. 14. They$_d$ are hiding them$_d$. 15. They$_d$ are hiding them. 16. They are hiding it. 17. They are hiding them$_d$. 18. They are hiding them. 19. He knows it. 20. He knows them$_d$. 21. He knows them. 22. They$_d$ know it. 23. They$_d$ know them$_d$. 24. They$_d$ know them. 25. They know it. 26. They know them$_d$. 27. They know them. 28. She is asking him. 29. She is asking them$_d$. 30. She is asking them. 31. They$_d$ are asking him. 32. They$_d$ are

asking them$_d$. 33. They$_d$ are asking them. 34. They are asking him.

C. Translate.

1. Are they$_d$ hammering the floor? They$_d$ are hammering the floor. 2. Does he want to see the polar bears? He wants to see the polar bears. 3. Is she wearing the parka? She is wearing the parka. 4. Are they eating the seal? They are eating the seal. 5. Are they$_d$ helping the man? They$_d$ are helping the man. 6. Does she want to use the fishing hook? She wants to use the fishing hook. 7. Do they$_d$ want to use the dogs? They$_d$ want to use the dogs. 8. Does he want to see the wolves$_d$? He wants to see the wolves$_d$. 9. Do they want to eat the frozen meat? They want to eat the frozen meat. 10. Do they$_d$ want to sew the tent? They$_d$ want to sew the tent. 11. Does she want to see the stars? She wants to see the stars. 12. Will they$_d$ cook the ducks$_d$? They$_d$ will cook the ducks$_d$. 13. Will they search for the dog? They will search for the dog. 14. Will she put boots on the child? She will put boots on the child. 15. Will he help the girls? He will help the girls. 16. Where (to) will he place it? He will place it on (to) the table. 17. Where (to) will they$_d$ hide the rope? They$_d$ will hide the rope in (to) the tent. 18. Where is she cooking the seal? She is cooking the seal in the hospital. 19. (From) where did they$_d$ find the cup and the fork? They$_d$ found them$_d$ in (from) the boat. 20. Where (to) will he place the egg, the fork and the knife? He will place them on (to) the table.

D. Translate, then answer in Iñupiaq.

1. Ikayuqpagi aġnat? 2. Sumun iḷivagi qaugait? 3. Suna qiviaqparruŋ? 4. Suk miquġniaqpagik? 5. Sut tautuguuvatigiŋ Utqiaġviŋmi? 6. Kiña apiqsruġniaqpatku? 7. Kiña iḷisimavauŋ? 8. Suk ivaqpatigik/ivaqpatkik? 9. Kiña iḷḷaiqsuġniaqpauŋ? 10. Sumi miquġniaqpatigik kamŋit? 11. Sumi niġiñiaqpatigiŋ iqaluit? 12. Kaŋiqsivarruŋ aŋun? 13. Ikayuġniaqpauŋ miqłiqtuq? 14. Tusaaniaqparruŋ tiŋŋun iglumiñ? 15. Isiġukpagik qaukkak tupiġmun? 16. Savagukpagi uniat? 17. Iḷisimavagik iññuk? 18. Niġisukpagi manniit uvlaakun?

E. Translate.

1. Naŋirviŋmi kiña siñikpa? 2. Naŋirviŋmi miqłiqtuq siñiktuq. 3. Sumi aġnaq savakpa? 4. Niġiraġaaġviŋmi savaktuaq unnuaq. 5. Tautugniaqparruŋ sumi? 6. Mitchaaġviŋmi tautugniaġaat. 7. Tauqsiġñiaġviŋmi kiña savagukpa? 8. Aŋun savaguktuq uvlaami. 9. Sumun iḷiñiaqpauŋ savik? 10. Niġġiviŋmun iḷiñiaġaa savik. 11. Sumi tautukpatku amaġuq? 12. Iġġiñi tautukkaak amaġuq. 13. Kimiñ tauqsiġñiaqpagik iqalluk? 14. Aŋunmiñ tauqsiġñiaġaik iqalluk. 15. Sumiitpa aŋun? 16. Tiŋŋutiqaġviŋmiittuaq uvlaaq. 17. Sumun igitpatigik miŋuaqtuutit? 18. Kuuŋmun igitkaik miŋuaqtuutit. 19. Sumi atiniaqpatigiŋ annuġaat? 20. Tupiġmi atiniaġait. 21. Miqłiqtuq immuktuqpa? 22. Ii, immuktuqtuaq. 23. Sut igasukpagi? 24. Aivġit igasukkai. 25. Sumun aquvinniaqpa aġnaiyaaq? 26. Unianun aquvinniaqtuq.

F. Translate.

1. Iriġniaġaak suppun umiamun. 2. Ivaġniaġaat iglumi. 3. Tauqsiġñiaġaa aġnamiñ. 4. Atuġniaġaak uvlaami aŋaiyyuviŋmi. 5.

Iñiñiaġai annuġaat iglumun. 6. Atqaġaa aġnaiyaaq natiġmun. 7.
Aglakkaa natiġmun. 8. Akutkaa tupiġmi. 9. Igitkai aglautit
kuuŋmun. 10. Iḷiñiaġaik supputit iglumun. 11. Isiġai ammit
tupiġmun. 12. Paqinniaġaat aġnaiyaaq tauqsiġñiaġviŋmiñ. 13.
Savagniaġaat qamun Fairbanks-mi. 14. Iriġaa qamun Fairbanks-mun.
15. Tikitkaak kuuk. 16. Tusaaruaŋa Aalaagmiñ uvlaaq. 17.
Utiqtuaq Qikiqtaġruŋmiñ Utqiaviŋmun. 18. Tautuŋniaġaat umiaq
kuuŋmi. 19. Taiguaġniaġaa uvlaami. 20. Miquġniaġai ammit
tupiġmi.

G. Translate, then answer in Iñupiaq.

1. Aŋuvauŋ? 2. Kaŋiqsivagik? 3. Ativagi annuġaat? 4.
Iriqpatku? 5. Iḷisimavatkik/iḷisimavatigik? 6. Tuqutparruŋ
qimmiq? 7. Aglakpauŋ natiġmun? 8. Anniqparruŋ? 9. Igitpagi
taġiumun? 10. Ikayuqpatku aŋun? 11. Niġġiviŋmun iḷivagi saviit?
12. Iḷisaqpauŋ? 13. Imiqpagik? 14. Tupiġmun iriqparruŋ? 15.
Iglumiñ paqitpagi? 16. Suvauŋ? 17. Aquvitpauŋ? 18.
Iḷḷaiqsuqpagik aġnaiyaak? 19. Kuuŋmi ivaqparruŋ? 20. Aġnamiñ
tauqsiqpagi? 21. Umiamiñ paqitpatigiŋ? 22. Qayamun
iriqpatkik/iriqpatigik? 23. Aŋuvatigiŋ? 24. Kaŋiqsivatigiŋ?
25. Ativauŋ?

H. Translate, then answer in Iñupiaq.

1. Aŋullavauŋ? 2. Kaŋiqsiḷḷavagik? 3. Atillavagi? 4.
Iriġniaqpatku? 5. Iḷisimavatkik/iḷisimavatigik? 6.
Tuqunniaqparruŋ? 7. Aglagukpauŋ natiġmun? 8. Anniġñiaqparruŋ?
9. Igitchukpagi taġiumun? 10. Ikayuġuuvatku aŋun? 11.
Niġġiviŋmun iḷisukpagi saviit? 12. Iḷisaġniaqpauŋ? 13.

Imiġukpagik? 14. Tupiġmiñ paqitparruŋ? 15. Kiña iḷisimałhaaqpauŋ? 16. Aŋun kaŋiqsiñiaqpauŋ? 17. Tuttuk tuqutchukpagik?

I. Translate.

1. Sumuutiniaqparruŋ aŋutaiyaaq? 2. Naŋirviŋmuutiniaġaat. 3. Tauqsiġñiaġviŋmuutiniaqpauŋ aaka? 4. No, he is not going to take mother to the store. 5. Is she going to take the children to the school? 6. Naumi. Mitchaaġviŋmuutiniaġai. 7. Kuuŋmuutiniaqparruŋ umiaq uvlaakun? 8. Yes, they will take the boat to the river tomorrow. 9. Tupiġmuutiniaġai qallutillu puggutaurallu saviiḷḷu. 10. Tatqimuutigaa siksrik. 11. Aġnanuutigaa miqłiqtuq. 12. Iñugnuutiniaŋitkaik ukallik. 13. Mitchaaġviŋmuutisukkaat qamun. 14. Upinġaaġu kuuŋmuutiniaġaik aŋutaiyaak. 15. Uvlaaku naŋirviŋmuutiniaġaak aġnaq naŋittuaq.

CHAPTER VIII VOCABULARY

Stems

agmaq-/aŋmaq-	*(i)* to open (of door, store, theater, hospital, museum, airport, etc.); *(t)* to open *it=door, store, theater, etc.*
aluk-	to lick *(it)*, lap *(it)* up
apiqsruq-/apiġi-	*(t)* to ask *her/him* :: **apiqsrI-**
ati-	*(t)* to put *it=garment* on
igit-	*(t)* to throw, cast *her/him/it* away :: **igitchI-**
iłisima-	to know *(her/him/it)*
iłłaiqsuq-	*(i)* to comb one's hair; *(t)* to comb *her/his/its* hair
iñi-	*(t)* to hang *it* on a line :: **iñirI-** or **iñisI-**
iriq-	*(i)* to hide; *(t)* to hide *it* :: **iriqsI-**
kaŋiqsI-	*(i)* to understand; *(t)* to understand *her/him/it*
makpiġaat/maqpiġaat	book, papers
nakuaġi-	*(t)* to love, like *her/him/it*
qiñiq-	to watch *(her/him/it)*
qiñiqpak-	to stare *(at her/him/it)*
tuqu-	*(i)* to die
tuqut-	*(t)* to kill *her/him/it* :: **tuqutchI-**

Postbases

÷muuti-*nv*	*(t)* to take *her/him/it* to a ____
÷muutinIaq-*nv*	*(i)* will be taken to a ____; *(t)* will take *her/him/it* to a ____
÷muutisuk-*nv*	*(t)* to want to take *her/him/it* to a ____

Transitive Endings

Interrogative	Indicative		
+p/vauŋ	**+k/gaa**	she/he/it-her/him/it	3s-3s
+p/vatku	**+k/gaak**	they$_d$-her/him/it	3d-3s
+p/varruŋ	**+k/gaat**	they-her/him/it	3p-3s
+p/vagik	**+k/gaIk**	she/he/it-them$_d$	3s-3d
+p/vatkik or **vatigik**	**+k/gaIk**	they$_d$-them$_d$	3d-3d
+p/vatigik/ŋ	**+k/gaIt/k**	they-them$_d$	3p-3d
+p/vagI	**+k/gaI**	she/he/it-them	3s-3p
+p/vatigik	**+k/gaik**	they$_d$-them	3d-3p
+p/vatigik/ŋ	**+k/gaIt**	they-them	3p-3p

CHAPTER IX RELATIVE NOUNS AND INTERROGATIVE PRONOUNS

9.1 Relative Nouns.

Absolutive nouns have been shown to have the following uses: 1) Subject of an intransitive verb; 2) Definite object of a transitive verb.

A different noun case called the relative case is used to mark the 3rd person subject of a transitive verb.

The man sees the polar bear.

In this transitive sentence, the noun "man" is the subject and will be in the relative case (rel.) in the Iñupiaq version of the sentence. As noted in Chapter VIII, "polar bear" is the definite object and is in the absolutive case (abs.). The subject "man" and the definite object "polar bear" are both singular; therefore the verb must have a transitive ending (tran.) which indicates that both the subject and the object are singular.

rel. *tran.* *abs.*
Aŋutim tautukkaa nanuq.
3s-3s
The man sees the polar bear.

Here are further examples:

abs. *tran.* *rel.*
a. **Iqalluk tauqsiqpagik iñuum?**
3s-3d
Did the person buy the fish$_d$?

tran. *rel.* *abs.*
b. **Niġigaa aġnam natchiq.**
3s-3s
The woman is eating the seal.

rel. *abs.* *tran.*
c. **Aġnam aŋutit iłisimagai.**
3s-3p
The woman knows the men.

The free word order of Iñupiaq allows the subject, verb and object of a sentence to come in any sequence. In the above examples, it is the relative ending **m** that marks this noun as the subject of the verb, not the order of the words. Note that in addition, the verb ending shows the number of both the subject and the object. All of the verbs used in the above sentences indicate a singular subject. All singular relative nouns end in **m** and are thus distinct from singular absolutive nouns.

9.2 Formation of Relative Singular Nouns.

A. For singular nouns which end in a vowel (including ti <-> n, si <-> ñ) just add **m**.

iri		eye	**irim**
iglu		house	**iglum**
ini		place	**inim**
nuna		land	**nunam**
akiñ	<-> **akisi**	pillow	**akisim**
tiŋŋun	<-> **tiŋŋuti**	airplane	**tiŋŋutim**
aŋun	<-> **aŋuti**	man	**aŋutim**

B. For singular nouns which end in a weak q, add (')-**m**. Gemination indicated by the apostrophe in parentheses is optional. Remember that gemination affects a single consonant followed by a single vowel which is the last vowel of the word.

aġnaq	woman	**aġnam**
tatqIq	moon	**tatqim**
qimmIq	dog	**qimmim**
amIq	animal hide	**amim/ammim**
qayaq	kayak	**qayam/qayyam**
amaġuq	wolf	**amaġum/amaqqum**
umiaq	boat	**umiam**
aġnaiyaaq	girl	**aġnaiyaam**
taġiuq	ocean	**taġium**

C. For nouns ending in a strong consonant, add **:um**.

iqaluk	fish	**iqaluum**
qaugak	duck	**qaugaum**
savIk	knife	**savium**
siksrIk	squirrel	**siksrium**
natchIQ	seal	**natchium**
aviŋŋaQ	lemming	**aviŋŋaum**
aġviQ	whale	**aġviġum**
kamik	boot	**kamŋum**
tupiQ	tent	**tupqum**
aiviQ	walrus	**aivġum**

9.3 Relative dual and plural nouns are identical in form to their absolutive counterparts. Here are some examples:

	absolutive		relative
singular:	**iłisaurrI**	teacher	**iłisaurrim**
dual:	**iłisaurrik**	teachers$_d$	**iłisaurrik**
plural:	**iłisaurrit**	teachers	**iłisaurrit**
singular:	**napaaqtuq**	tree	**napaaqtum**
dual:	**napaaqtuk**	trees$_d$	**napaaqtuk**
plural:	**napaaqtut**	trees	**napaaqtut**

singular:	**sauniQ**	bone	**saunġum**
dual:	**saunnak**	bones$_d$	**saunnak**
plural:	**saunġit**	bones	**saunġit**

---

singular:	**kamik**	boot	**kamŋum**
dual:	**kammak**	boots$_d$	**kammak**
plural:	**kamŋit**	boots	**kamŋit**

9.4 Since the free word order of Iñupiaq allows the subject, verb and object of a sentence to come in any sequence, one must pay special attention to verb endings to determine whether the noun is functioning as a subject or as a definite object.

The subject noun in the relative case must agree in number with the subject marker of the transitive verb, just as the object noun in the absolutive case must agree in number with the object marker of the transitive verb. Here are some examples:

a. **Iłisaurrim iglaŋagaa aġnaiyaaq.**
3s-3s
The teacher is smiling at the girl.

b. **Aġnaiyaaq iłisaurrik iglaŋagaak.**
3d-3s
The teachers$_d$ are smiling at the girl.

c. **Iglaŋagai iłisaurrim aġnaiyaat.**
3s-3p
The teacher is smiling at the girls.

When the transitive verb ending shows a difference in the number of the subject and the object, there can be no confusion as to the grammatical role of a noun in a transitive sentence. Here are further examples:

d. **Aŋutim niġipkaġai qimmit.**
3s-3p
The man is feeding the dogs.

e. **Qimmiq aŋutik niġipkaġaak.**
3d-3s
The men$_d$ are feeding the dog.

f. **Kamŋit aġnam miquġniaġai tupiġmi.**
3s-3p
The woman will sew the boots in the tent.

g. **Sauniq qimmim qaqquqpauŋ?**
3d-3s
Did the dog crunch the bone with its teeth?

h. **Miqłiqtuk tautukpatku aġnaq?**
3d-3s
Did the children$_d$ see the woman?

i. **Nanuq aŋutaiyaat tautukparruŋ?**
3p-3s
Did the boys see the polar bear?

When the transitive verb ending indicates that the number of both the subject and the object is dual (or both plural), the sentence is ambiguous. In such cases, only the context may help. Here are some examples:

j. **Aŋutit ikayuġait aġnat.**
3p-3p
The men are helping the women. *or*
The women are helping the men.

k. **Aġnaiyaak iglautigivatigik aŋutaiyaak?**
3d-3d
Did the girls$_d$ laugh at the boys$_d$? *or*
Did the boys$_d$ laugh at the girls$_d$?

l. **Aġnat niviaqsiat iḷisautivatigiŋ?**
3p-3p
Are the adult women teaching the young women? *or*
Are the young women teaching the adult women?

m. **Ii, aġnat niviaqsiat iḷisautigait.**
3p-3p
Yes, the adult women are teaching the young women. *or*
Yes, the young women are teaching the adult women.

9.5 Interrogative Pronouns.

So far, the only interrogative pronouns presented have been:

	Absolutive Case		Modalis Case
singular:	**kiña**	who	**kimik**
dual:	**kitkuk**	who$_d$	**kitkugnik**
plural:	**kitkut**	who$_p$	**kitkunnik**
and			
singular:	**suna**	what	**sumik**
dual:	**suk**	what$_d$	**suŋnik**
plural:	**sut**	what$_p$	**sunik**

As previously mentioned, the pronouns with the stem **kI** are used in reference to humans, and the pronouns with the stem **su** are used in reference to animals and things.

The pronouns in the absolutive case such as **kiña** "who?" and **suna** "what?" can function as *subjects* (indefinite or definite) *of an intransitive verb*, e.g.

Iriqpa kiña?
Who hid?

Aŋutaiyaaq iriqtuq.
The/a boy hid.

Suna katakpa?
What fell?

Kataktuaq sauniq.
The/a bone fell.

They can also function as *definite objects* of transitive verbs expecting a definite answer.

Kiña ivaqparruŋ?
Whom are they searching for?

Aġnaiyaaq ivaġaat.
They are searching for the girl.

Suna paqitpauŋ?
What did he find?

Suppun paqitkaa.
He found the gun.

The pronouns in the modalis case such as **kimik** "who?" and **sumik** "what?" function as *indefinite objects* of intransitive verbs expecting indefinite answers.

Kimik ivaqłiqpat?
Whom are they searching for?

Aġnaiyaamik ivaqłiqsut.
They are searching for a girl.

Sumik paqitpa?
What did he find?

Suppunmik paqittuaq.
He found a gun.

9.6 The interrogative pronouns in the relative case are **kia** "who." and **sum** "what?" for the singular. The dual and plural forms of the interrogative pronouns in relative case are identical to the dual and plural forms of their counterparts in the absolutive case.

	Absolutive Case		Relative Case	
singular:	**kiña**	**suna**	**kia**	**sum**
dual:	**kitkuk**	**suk**	**kitkuk**	**suk**
plural:	**kitkut**	**sut**	**kitkut**	**sut**

The interrogative pronouns have the same functions as ordinary nouns. An interrogative pronoun in the absolutive case may function as a subject of an intransitive verb.

Kiña qiñiqpa?
Who is watching?

Aġnaq qiñiqtuq.
The/a woman is watching.

Or it may function as a definite object of a transitive verb.

Kiña qiñiqpauŋ?
Whom is he watching?

Aġnaq qiñiġaa.
He is watching the woman.

Kitkut iłisaġivagi?
Whom$_{p}$ did he recognize?

Aŋutaiyaat iłisaġigai.
He recogized the boys.

Like a relative noun, an interrogative pronoun in the relative case may function as the subject of a transitive verb.

Kia iłisautivauŋ?
Who is teaching him?

Aġnam iłisautigaa.
The woman is teaching him.

Iłisautivatku kitkuk?
Who$_{d}$ is (are) teaching him?

Aġnak iłisautigaak.
The women$_{d}$ are teaching him.

Kitkut iłisautivarruŋ?
Who$_{p}$ is (are) teaching him?

Iłisautigaat aġnat.
The women are teaching him.

Kitkuk piłakpatku ugruk?
Who$_{d}$ butchered the bearded seal?

(Note that in English "who" and "what" are used less freely as grammatical plurals than the Iñupiaq interrogative pronouns are.) Just as the subject and object of a transitive verb must agree in (person and) number with the verb ending, so too must interrogative pronouns agree with the verb they are used with.

a. **Kia iłisautivaun kiña?**
3s-3s
Who is teaching whom?

b. **Aġnam iłisautigaa aŋun.**
3sd-3s
The woman is teaching the man.

c. **Kitkuk iglautigivatku aġnaq?**
3d-3s
Who$_d$ is (are) laughing at the woman?

d. **Aŋutik iglautigigaak aġnaq.**
3d-3s
The men$_d$ are laughing at the woman.

e. **Kitkut ikayuqparrun aŋun?**
3p-3s
Who$_p$ is (are) helping the man?

f. **Aŋutaiyaat ikayuġaat aŋun.**
3p-3s
The boys are helping the man.

g. **Kitkut ikayuqpagi aġnam?**
3s-3p
Whom$_p$ is the woman helping?

h. **Aġnam ikayuġai aġnaiyaat.**
3s-3p
The woman is helping the girls.

i. **Sut katiqsruqpatkik?**
3d-3p
What$_p$ are they$_d$ gathering?

j. **Saviit katiqsruġaik.**
3d-3p
They$_d$ are gathering the knives.

k. **Kitkuk niġivatku?**
3d-3s
Who$_d$ is (are) eating it?

j. **Aġnak niġigaak.**
3d-3s
The women$_d$ are eating it.

The transitive verb ending reveals whether an interrogative pronoun is functioning as a subject or as a definite object. In the sentence, **kitkuk niġivatku?**, the verb ending **vatku** indicates a dual subject and a singular definite object; therefore the interrogative pronoun **kitkuk** which is in the dual form is functioning as the subject. The sentence, therefore, translates, "who$_d$ ate it?". But in the sentence, **kitkuk iłisimavatkik?** the verb ending indicates a dual subject and a dual object. The interrogative pronoun **kitkuk** "who$_d$" is functioning as either the definite object or as the subject of the transitive verb, since the number and person of the subject and object are identical. The sentence is ambiguous. The translation may be either, "who$_d$ know(s) them$_d$?" or, "whom$_d$ do they$_d$ know?". The answer, **aġnak iłisimagaik**, is also ambiguous. The translation may be, "the women$_d$ know them$_d$", or it may be, "they$_d$ know the women$_d$".

9.7 Iñupiaq personal names can be put in the relative case according to the same rules which apply to nouns. Here are some examples:

Absolutive	Relative
Aaŋa	**Aaŋam**
Aalaak	**Aalaagum**
AiviQ	**Aivġum**
Saaŋiaq	**Saaŋiam**
Niayuq	**Niayum**
Nayuk	**Nayuum**
Siġmiaq	**Siġmiam**

However, there are some Iñupiaq names the forms of which end in **na** or **n**.

Absolutive Forms

Iqiłana *or* **Iqiłan**
Ikugana *or* **Ikugan**
Panniñġuna *or* **Panniñġun**

The absolutive form which lacks the final vowel **a** is also used as the relative form. However, the relative case marker **+gum** which is used with English names which have a final consonant sound may be attached to the absolutive form which lacks the final vowel **a** to form the alternate relative form.

Relative Forms

Iqiłan *or* **Iqiłangum**
Ikugan *or* **Ikugangum**

The relative marker **-m** is used with English names which have a final vowel sound.

Andy >> Andy-m
Marie >> Marie-m
Larry >> Larry-m

Lulu >> Lulu-m
Edna >> Edna-m
Sandra >> Sandra-m

Names which end in unstressed r sound (such as in Peter, Arthur and Victor) are treated like names with a final vowel sound. **er**, **ur** and **or** are replaced by the vowel **a**.

Peter >> Peta-m   Arthur >> Artha-m
Victor >> Victa-m

Names which end in stressed r sound (as in Elinor, Igor and Lenore) are also treated like names with a final vowel sound. Final consonant **r** is replaced by the vowel **a**.

Elinor >> Elinoa-m   Igor >> Igoa-m
Lenore >> Lenoa-m

As stated before, English names which have a final consonant sound use the relative marker **+gum**.

Pete >> Pete-gum   Irene >> Irene-gum
Michael >> Michael-gum   Steve >> Steve-gum
Paul >> Paul-gum   Eileen >> Eileen-gum

Names which end in a voiceless velar consonant stop sound may use the relative marker **+um**. The voiceless velar consonant stop sound is voiced.

Derek >> Dereg-um [Tiarigum] *or* Derek-gum
Mike >> Mig-um [Maigum] *or* Mike-gum
Ike >> Ig-um [Aigum] *or* Ike-gum

The hypen (-) will be used thoughout the grammar to separate English terms which serve as stems for the Iñupiaq endings.

9.8 Postbases ±qqayaq-vv, -lluataq *nn* and -lluataq-vv.

A. The postbase **±qqayaq-vv** means "to almost, nearly ____". Remember that the plus sign over the minus sign means that the postbase deletes stem final k or q but not t. Remember also that when a three-consonant cluster is formed, the middle consonant is deleted. Here are some examples:

Aġnaiyaaq iglaŋaqqayaqtuq.
The/a girl almost smiled.

Aġnaiyaam iglaŋaqqayaġaa.
The/a girl almost smiled at him.

Akkuaqqayaqpauŋ?
Did he almost catch it?

Ii, akkuaqqayaġaa.
Yes, he almost caught it.

Kalivitqayaqpisik?
Did you$_d$ almost get stuck?

Ii, kalivitqayaqtuaguk.
Yes, we$_d$ almost got stuck.

Iłitqayaġai.
He almost learned them.

Pisiqqayaġaik.
He almost hit shot them$_d$.

Piiqqayaqpatku?
Did they$_d$ almost remove it?

B. The postbase -lluataq(-) *nn* or *vv* means "a good, nice ____", or "to ____ very well, expertly, precisely or thoroughly". Here are some examples:

iłisaurrI	teacher
iłisaurriłłuataq	a good teacher
napaaqtuq	tree
napaaqtulluataq	a good tree
qiñiġaaq	photograph, picture
qiñiġaalluataq	a good photograph, picture
iñuk	person
iñulluataq	a good person

Aġnam iłisautilluataġaa aġnaiyaaq.
The woman is teaching the girl very well.

Uqallalluataqtuaq.
What he said was very well received. *or*
He spoke very well.

Piiłłuataġaa.
He removed it nicely (without marring the object or without leaving a trace of it.)

Aġnaiyaam atuŋalluataġaik kammak.
The girl did a very good job of sewing the soles on the boots.

Aqilluataġaa ayuktaq.
He kicked the ball very well.

Niġiłłuataqpisi?
Did you$_p$ eat well? *or*
Did you$_p$ have a good dinner?

Puuvralluataqpit?
Did you swim well? *or*
Did you have a good swim?

9.9 Two absolutive nouns used in apposition form a complete statement in Iñupiaq. In translation, the English verb "is (to be)" is used.

Iḷisaurri iñulluataq.
The teacher is a good person.

Iḷisaurri aġnaq.
The teacher is a woman.

Aġnak iḷisaurriḷḷuatak.
The women$_d$ are good teachers$_d$.

Natchiq niqilluataq.
Seal (meat) is good food.

9.10 The postbase **+saaġi-**vv "to deliberately, intentionally, purposely ____ " (presented earlier in Chapter II) may combine with the postbase ±ŋIt-vv "to not ____ ". When ±ŋIt-vv follows +saaġi-vv, the combination +saaġiŋIt-vv means "to unintentionally, accidentally, not deliberately _____ ". Here are some examples:

Piiqsaaġiŋitchuq.
He did not deliberately move.

Niġisaaġiŋitkaik iqalluk.
They$_d$ did not deliberately eat the fish$_d$ (they did not know that they were being saved for someone else to eat).

Aŋutaiyaam aqisaaġiŋitkaa aġnaq.
The boy kicked the woman, but he didn't mean to.

But when ±ŋIt-vv precedes +saaġi-vv the combination ±ŋitchaaġi-vv means "to deliberately not ____ ".

Here are some examples:

Piiŋitchaaġiruaq.
He deliberately did not move.

Niġiŋitchaaġiruak.
They$_d$ deliberately did not eat (although it was requested or obvious that they should).

Iḷisautiŋitchaaġigaa.
He deliberately did not teach her.

Aġnam niġiŋitchaaġigaik iqalluk.
The woman intentionally did not eat the fish.

Aġnaiyaam aviŋitchaaġigai asiat.
The girl deliberately did not divide the berries into two portions.

Aniiŋitchaaġiruq.
He deliberately did not remain outside.

CHAPTER IX EXERCISES

A. Translate.

1. Nannum tautukkaa natchiq. 2. Ukalliq aŋutim qiñiġaa. 3. Aġnam iglu tikitkaa. 4. Aŋutaiyaam tauqsiġaa savik. 5. Aġnaiyaam iglaŋagaik aŋutaiyaak. 6. Aġnaiyaam iglautigigai siksriit. 9. Natchium iqaluk niġigaa. 10. Aġnaiyaam kunikkaa miqłiqtuq. 11. Aġnam katiqsruġai aglautit. 12. Aŋutim akkuaġaa. 13. Amaġum kiŋmaġaa tuttu. 14. Aġviġum qiñiġaik nannuk. 15. Aŋutaiyaam anniġaa aviŋŋaq. 16. Aŋutaiyaam aġnaiyaaq aqigaa. 17. Piiġaa. 18. Amaqqum kataigaik saunnak. 19. Aŋutim pisikkaa amaġuq. 20. Aŋutim pisikkaa natchiq. 21. Aġnam piḷakkai natchiit. 22. Iḷisimagai iñuit. 23. Nannum niġigaik iqalluk. 24. Siksrium iriġai asiat. 25. Aviŋŋaum tauktukkaa siksrik.

B. Translate.

1. The polar bear sees the seal. 2. The man is looking at the rabbit. 3. The women$_d$ reached the house. 4. The boys$_d$ bought the knife. 5. The girls$_d$ are helping the woman. 6. The bearded seal is eating the fish. 7. The men$_d$ reached the mountains. 8. The boys$_d$ killed the squirrels$_d$. 9. The girls are sewing the boots. 10. The whale is looking at the polar bear. 11. The person looks at them$_d$. 12. The man does not want to work on the house. 13. The polar bear does not want to stand up. 14. The boys$_d$ hurt the lemming. 15. The teacher wants to read the book. 16. The man wants to eat the fish. 17. The boys$_d$ want to see the picture. 18. The caribou is eating the berries. 19. The girl is buying the picture. 20. The squirrel is eating the edible roots.

21. The teacher is teaching the children. 22. The dog is gathering the bones. 23. The man is removing the berries from the table. 24. The rabbit jumped. 25. Do you want to consume some broth?

C. Translate then answer.

1. Kia kataivauŋ miŋuaqtuun? 2. Sut iriqpatigiŋ? 3. Suna paqitpatku? 4. Amaqqut tuqutpatigiŋ? 5. Aġnam igavauŋ natchiq? 6. Siġmiam ivaqpagik qiñiġaak? 7. Kaŋiqsivatigik? 8. Kiña ikayuqpauŋ uvlupak? 9. Qavvik tautukpauŋ? 10. Suna niġivarruŋ? 11. Aŋutit aŋuvatigiŋ tuttut? 12. Aŋutaiyaam tuqutpauŋ ukalliq? 13. Aġnaiyaak tautukpatigik natchiit? 14. Kia tauqsiġñiaqpagik savvik? 15. Qimmit niġivatigiŋ iqaluit? 16. Kitkut miquqpatigiŋ atigit? 17. Kia taiguaġniaqpauŋ? 18. Kitkuk iriqpatigik/iriqpatkik ammik? 19. Qiḷalukkak qiñiqpatigik? 20. Ikayuqpauŋ? 21. Quaqpatku? 22. Niġipkaqpagi aġnaiyaam qimmit? 23. Katiqsruqpagi? 24. Ivaqparruŋ? 25. Sallisik kia atuġukpagik? 26. Qavaasuk pisikpauŋ?

D. Translate.

1. Aŋutaiyaam akkuaqqayaġaa ayuktaq. 2. Pisiqqayaġaik qaukkak aŋutim. 3. Suna kataiqqayaqpauŋ aġnaiyaam? 4. Siġmiam iglautigiqqayaġaik aŋutik. 5. Kia tautuqqayaqpagik aġnak? 6. Aġnak suna tautuqqayaqpatku? 7. Qimmiq aŋutim tuqutqayaġaa. 8. Kuniqqayaġaa. 9. Aġnaiyaak paqitqayaqpatigik asiat? 10. Siġmiam tauqsiqqayaġaik kammak aġnamiñ. 11. Aalaagum iḷitqayaġaa. 12. Aŋun kia kuniqqayaqpauŋ? 13. Aġnaiyaat nautkiaqqayaqtuat kuuŋmun. 14. Iqaluit niġiqqayaġait qimmit. 25. Aŋutim tauqsiqqayaġaik suppunlu savigḷu. 16. Iqiḷan

pisiqqayaġaa qaugak. 17. Saaŋiaq kalivitqayaqtuaq. 18. Aġnaiyaam kaŋiqsiqqayaqpagik aŋutik? 19. Aiqqayaqtuaguk Aaŋalu uvlupak. 20. Ulġuqqayaqpa? 21. Anniqqayaqtuaq unnuaq Aalaak. 22. Aŋutaiyaaq iglaqqayaqtuaq. 23. Siġmiam kuniqqayaqpauŋ Aalaak? 24. Kia piiqqayaqpauŋ? 25. Suna akkuaqqayaqpauŋ Aaŋam?

E. Translate.

1. Aakam miqulluataġaik kammak. 2. Aŋaiyyulluataqtuaq aapa. 3. Niġiḷḷuataqtuagut. 4. Aaŋam pisilluataġaa nanuq. 5. Qiñilluataqpatku Siġmiamlu Nayuumlu? 6. Kalivilluataqtuaq kuuŋmun. 7. Aalaagum atulluataġaa. 8. Aġnaiyaam iḷisimatautulluataqpauŋ ukpik? 9. Kitkuk iḷisimalluataqpatkik/iḷisimalluataqpatigik? 10. Iñuulluataqtuk Aalaaglu Siġmiaġlu. 11. Ivaqłiḷḷuataqpisik iggaviŋmi? 12. Aaŋamlu Siġmiamlu iḷiḷḷuataqpatku qiñiġaaq? 13. Aġnaiyaat aġnat iḷisautilluataġait uvlupak. 14. Puuvralluataqpisi kuuŋmi? 15. Niġipkalluataqpagik iññuk? 16. Iḷisimalluataqpauŋ? 17. Irilluataqpatku qayaq aŋutaiyaak? 18. Kaŋiqsiḷḷuataqparruŋ iḷisaurri? 19. Mitchaalluataqpa tiŋŋun? 20. Ivalluataġaak suppun, aglaan paqinŋitkaat. 21. Kiña saŋŋiłhaaqpa?

F. Translate then answer (in affirmative, then in negative).

Example: **Aŋutaiyaam aġnaiyaaq anniqsaaġivauŋ?**
Did the boy deliberately hurt the girl?
Ii, aŋutaiyaam aġnaiyaaq anniqsaaġigaa.
Naumi, aġnaiyaaq aŋutaiyaam anniqsaaġiŋitkaa.

1. Siġmiam igitchaaġivauŋ akłunaaq immamun? 2. Aaŋam iriqsaaġivagi saviit? 3. Aġnaiyaam iriqsaaġivagik kammak? 4. Aŋutaiyaam mannik aquvitchaaġivauŋ? 5. Aġnaiyaak aŋutaiyaam aqisaaġivagik? 6. Aġnam aŋutīt iglaŋasaaġivagi? 7.

Iġlautiġisaaġivarruŋ? 8. Saviit kataisaaġivaġi immamun aŋutaiyaam? 9. Aŋutim qimmik tuqutchaaġivaġik? 10. Aŋutaiyaaġlu aġnaiyaaġlu nautkiaqsaaġivak kuuŋmun? 11. Aaŋam pisiksaaġivauŋ qimmiq? 12. Aaŋamlu Siġmiamlu iriqsaaġivatku umiaq? 13. Aġnat aisaaġivat? 14. Aŋun anisaaġiva aŋaiyyuviŋmiñ? 15. Aġnat naalaġnisaaġivatiġiŋ aŋutit?

G. Translate.

1. Did the boy deliberately drop the photograph in the river? 2. The child is embracing the dog. 3. Did the girl deliberately sit down on the boy? 4. The girl deliberately hid the gun in(to) the boat. 5. Aġnam qiviaŋitchaaġigaa aŋun. 6. Siġmiaq and Aaŋa are swimming in the river. 7. The boy is combing the girl's hair. 8. Are Siġmiaq and Aaŋa teaching Nayuk in the kitchen? 9. Nukatpiam akkuaŋitchaaġigaa ayuktaq. 10. The child is outside. 11. The boys$_d$ are feeding the dogs. 12. Mother is removing the picture from the table. 13. The children are watching the whale. 14. The boys are shooting at the squirrels. 25. The women deliberately laughed at the man. 16. The boy did a good job of catching the ball. 17. She understood him perfectly. 18. He dove well. 19. The children$_d$ are swimming well. 20. Did the girls study it thoroughly? 21. Did the woman teach the girls well? 22. Did the dog crunch the bones? 23. He will feed the dog edible roots. 24. The boy did not deliberately kick the dog. 25. The man smiled at the women$_d$. 26. Aġnak iglaŋaŋitchaaġigaak aŋun.

CHAPTER IX VOCABULARY

Stems

akkuaq-	*(t)* to catch *her/him/it* with the hands or arms :: **akkuaqsI-**
asIaq	berry, fruit
avik-	*(t)* to divide *it* in half
iglaq-	*(i)* to laugh
iglaŋa-	*(i)* to smile; *(t)* to smile *at him*
iglautigi-	*(t)* to laugh at, about *him* :: **iglautikłIq-**
iḷisaurrI	teacher
iḷisauti-	*(t)* to teach *her/him/it* :: **iḷisaurrI-**
kalivit-	*(i)* to get stuck; *(t)* to get *it* stuck
katal-	to drop *(her/him/it)*
katiqsruq-	*(t)* to gather, collect or accumulate them :: **katiqsrI-**
kia	who (*relative case*)
kigmaq-	*(t)* to bite *it* repeatedly
kiña	who (*absolutive case*)
kitkuk	who$_d$ (*absolutive and relative case*)
kitkut	who$_p$ (*absolutive and relative case*)
kunIk-	to kiss *her/him/it*
masu	potato, an edible root *Hedysarum alpinum*
napaaqtuq	tree
niġI-	to eat *(it)*
niġipkaq-	*(t)* to feed *her/him/it* :: **niġipkaI-**
niviaqsIaq	young woman of marriageable age
nukatpIaq	young man of marriageable age
pIIq-	*(i)* to vanish, fade, be taken away, be removed; *(t)* to remove *it* :: **pIIqsI-**
pisik-	*(t)* to hit, shoot *her/him/it* with an arrow or a bullet
qaqquq-	to crack or crunch *(it)* with the teeth
qavvIk	wolverine
qiñiġaaq	picture, photograph
quaq(-)	frozen meat or fish; *(i)* to eat raw frozen meat or fish; *(t)* to eat *it* frozen
sauniQ	bone
suk	what$_d$ (*absolutive and relative case*)
sum	what (*relative case*)
suna	what (*absolutive*)
sut	what$_p$ (*absolutive and relative case*)
taku-	*(t)* to go and see how *she/he/it* is doing :: **takuri-** or **takusi-**

Postbases

-lluataq(-)*nn,vv*	good, nice _____; to _____ very well, expertly, precisely or thoroughly
±qqayaq-*vv*	to almost _____

Postbase Combinations

±ŋItchaaġi-*vv*	to deliberately not ____

CHAPTER X POSSESSED ABSOLUTIVE NOUNS

10.1 In Chapter V we learned how to form the dual and plural of nouns in the absolutive case. These are unpossessed forms. Iñupiaq also has a series of possessed noun endings which give information about the person and number of the possessor as well as the number of the object possessed. These nouns which have possessed endings, correspond to English constructions using possessive pronouns: his boots$_d$, my boot, your$_d$ boots.

10.2 Given below is a complete paradigm of the possessive endings which are attached to singular absolutive nouns.

POSSESSED

			s	d	p
		s	+[g]a[1]	-(k)ka	-tka
P	1	d	+kpuk	-vuk	-vuk
O		p	+kput	-vut	-vut
S		s	-n/:In[2]	'-(k)kiñ[3]	-tin
S	2	d	+ksik	-sik --------->	
E		p	+ksi	-si --------->	
S		s	-ŋa	-ŋik[4]	-ŋI(t)
S	3	d	-ŋak	-ŋIk --------->	
O		p	-ŋat	<--------	-ŋIt
R		s	-nI[5]	dual +nI[1]	-nI[5]
	3R	d	+ktik	-tik --------->	
		p	+ktiŋ[6]	-tiŋ --------->	

---

[1] Consonant g inside the brackets is used with nouns with vowel finals; final consonants k and q soften to g and ġ, respectively.

[2] -n is used with singular absolutive nouns which end in a weak consonant; :In is used with singular absolutive nouns which end in a strong consonant.

[3] Gemination indicated by the apostrophe (') is optional.

[4] Another form is '-k.

[5] Another form which is rarely used is '=I.

[6] Another from which is rarely used is -riŋ.

The slash (/) indicates that one or the other form is used depending upon certain conditions.

Here are some examples:

kamik	**kamiga**	my boot
	kamŋiñ	your boot
	kamiŋa	his boot
tupiQ	**tupiġa**	my tent
	tupqiñ	your tent
	tupiŋa	his tent
iglu	**igluga**	my house
	iglun	your house
	igluŋa	his house
savIk	**saviga**	my knife
	saviiñ	your knife
	saviŋa	his knife

nukaaluk	**nukaalukpuk**	our$_d$ younger sibling
	nukaaluksik	your$_d$ younger sibling
	nukaaluŋak	their$_d$ younger sibling
tupiQ	**tupiqpuk**	our$_d$ tent
	tupiqsik	your$_d$ tent
	tupiŋak	their$_d$ tent
iglu	**iglukpuk**	our$_d$ house
	igluksik	your$_d$ house
	igluŋak	their$_d$ house
qimmIq	**qimmiqpuk**	our$_d$ dog
	qimmiqsik	your$_d$ dog
	qimmiŋak	their$_d$ dog

nukaaluk	**nukaalukput**	our younger sibling
	nukaaluksI	your$_P$ younger sibling
	nukaaluŋat	their younger sibling
tupiQ	**tupiqput**	our tent
	tupiqsI	your$_P$ tent
	tupiŋat	their tent
iglu	**iglukput**	our house
	igluksI	your$_P$ house
	igluŋat	their house
qimmIq	**qimmiqput**	our dog
	qimmiqsI	your$_P$ dog
	qimmiŋat	their dog

10.3 There is an alternate set of third person non-reflexive possessor endings. Use of these endings represents more conservative usage.

POSSESSOR		POSSESSED s	d	p
3	s	**:a**	**'-k**[1]	**:I(t)**
	d	**:ak**	**'-k**[1]	
	p	**:at**	<----	**:It**[2]

[1] This form of the possessive happens to be identical to the unpossesed dual form (Chapter V).

[2] This form of the possessive happens to be identical to the unpossessed plural noun (Chapter V).

Here are some examples:

tupiQ	**tupqa**	his tent
	tuppak	his tents$_d$
	tupqi	his tents
ini	**inaa**	his room
	inaak	their$_d$ room
	inaat	their room
kamik	**kammak**	his boot$_d$
	kammak	their$_d$ boots$_{\text{dual pair}}$
	kamŋit	their boots
qayaq	**qayaa**	his kayak
	qayaak	their$_d$ kayak
	qayaat	their kayak
qimmIq	**qimmii**	her, his dogs
	qimmiit	their$_d$ dogs
	qimmiit	their dogs
siun	**siutaa**	her, his ear
	siuttak	her, his ears$_d$
apqun	**apqutaa**	her, his path
	apqutaak	their$_d$ path
	apqutaat	their path
atigi	**atikkak**	her, his parkas$_d$
	atikkak	their$_d$ parkas$_d$

10.4 As mentioned before, absolutive nouns can function as the subject of an intransitive verb or the object of a transitive verb.

Qimmiŋa aŋiruq.
His dog is big.

Qimmiŋa tautukkiga.
I see his dog.

Umiaŋat qatiqtuq.
Their boat is white.

Umiaŋat tautukkiga.
I see their skin boat.

Paniga aniruq.
My daughter went out.

Paniga tautukkaat.
They see my daughter.

Saviiñ marra.
Here (visible, lengthy) is your knife.

Saviiñ atuġaa.
She is using your knife.

When the 3rd person possessor of a noun is explicitly mentioned, the noun indicating the possessor is in the relative case.

aŋutim qimmiŋa
the man's dog

aġnam uluŋa
the woman's knife

aviŋŋaum amiŋa.
the lemming's hide

igalauraŋi iglum
the windows of the house

ayuktaŋak aŋutaiyaak
the boys' ball

We have now learned two uses for relative nouns: subject of a transitive verb in third person, and 3rd person possessor of a possessed noun. Although the possessor noun is relative, it is subordinate to the possessed noun, and the entire construction continues to function as an absolutive noun phrase, if the head of the construction, the possessed noun, is still in the absolutive case. Furthermore, the two nouns may be in either order, but mostly remain next to each other.

Qimmiŋa aŋutim saŋŋiruq.
The man's dog is strong.

Aġnat uluŋit mikirut.
The women's knives are little.

Tautukkitka aŋutik qimmiŋik.
I see the men$_d$'s dogs.

Tauqsiġai aġnam natchiutiŋi.
She bought the woman's (supply of) seal skins.

When a co-possessor of a 1st person or 2nd person possessor of a noun is identified, the co-possessor is expressed in the absolutive case followed by the enclitic +lu "and".

avilaiqatikpuk Saaŋiaġlu...
a friend of Saaŋiaq's and mine...

avilaitqatiksik Saaŋiaġlu...
a friend of yours and Saaŋiaq's...

qimmivuk Aaŋalu...
Aaŋa's and my dogs...

qimmisik Aaŋalu...
your and Aaŋa's dogs...

10.5 The interrogative pronouns in the relative case are used when the identity of the possessor (owner) is being sought.

	kia	whose
	kitkuk	whose$_d$
	kitkut	whose$_p$
and	**sum**	what
	suk	what$_d$
	sut	what$_p$

Here are some examples:

Kia qimmiŋa saŋŋiva?
Whose dog is strong?

Kia manna uluraŋa?
Whose ulu is this?

Sum manna niuŋa
What is this the leg of?

Sum una upkuaŋa?
What is this the door of?

Kitkut **manna *umiaŋat*?**
Whose$_P$ boat is this?

When the identity of the co-possessor of a 1st or 2nd person possessor is sought, the interrogative pronoun *is expressed in the absolutive case* followed by the enclitic +lu "and".

Kiñalu avilaitqatiksik?
A friend of yours and whose?

Kitkullu qimmisi?
Your and whose$_P$ dogs?

10.6 Reflexive Possessed Nouns.

In English, the sentence, "He sees his dog" is ambiguous. It can mean either, "He sees his own dog" or "He sees the dog belonging to someone else". In Iñupiaq, there can be no ambiguity in such a case since there are special possessive endings meaning "his own", "their own NOUN" as opposed to "his, their (someone else's)". These endings are called *reflexive* and are *used with objects of transitive verbs to indicate that the subject of the verb and the possessor of the object are the same.*

POSSESSOR		POSSESSED s	d	p
3R	s	**-ni**	dual **+ni**	**-ni**
	d	**+ktik**	**-tik**	---->
	p	**+ktiŋ**	<----	**-tiŋ**

The reflexive possessive endings are attached to singular nouns, except when referring to a dual object with a 3s possessor in which case they are based on the dual form. Here are some examples:

upkuaq	**upkuaqtiŋ** their own door
aatauraq	**aatauraqtik** their$_d$ own elder sister
qamuti	**qamutini** his own car/cars
isigak	**isigani** his own feet

qimmiaġruk	**qimmiaġrutiŋ** their own puppies
kammak	**kammagni** his own boots$_d$
aataurak	**aatauragni** his own older sisters$_d$
avilaitqatik	**avilaitqatigni** his own friends$_d$

Here are some examples using nouns with reflexive possessed endings as definite objects of transitive verbs:

Ikayuġniaġaa aakani.
He will help his (own) mother.

Iłisaġigaa saviñi.
He recognized his (own) knife.

Tammaivauŋ atigini?
Can't he find his own parka?)

Miquġaik kammaŋni.
She is sewing her (own) boots$_d$.

Igluktiŋ nakuaġigaat.
They like their own house.

10.7 In the following examples, the first sentence of each set contains a noun with a non-reflexive possessive ending as the definite object, and the second sentence contains a noun with a relexive possessive ending as a definite object. Remember that the reflexive possessive ending indicates that the owner of the definite object is also the subject of the verb. (See Chapter XIX for further information on reflexively possessed nouns.)

a.	**Tautukkaa qimmiŋa.** **Tautukkaa qimmiñi.**	He sees someone else's dog. He sees his own dog.
b.	**Tautukkaak qayaŋak.**	They$_d$ see their$_d$ (someone else's) kayak.
	Tautukkaak qayaqtik.	They$_d$ see their own kayak.
c.	**Anniġaa niuŋa.** **Anniġaa niuni.**	He hurt another's leg. He hurt his own leg.
d.	**Miquġaa kamiŋa.** **Miquġaa kamini.**	She is sewing his boot. She is sewing her own boot.

10.8 Postbases +p/vallIq-vv and :uti <-> :un *nn*.

A. The postbase +p/vallIq-vv means "to appear to be, to be probably ____".

aI-	**Aiñiaqpalliġaa.** She will probably fetch it.
uŋasIk-	**Uŋasikpalliqsuq.** It is probably far away.
tautuk-	**Tautukpalliġaa.** She probably saw it.
nalu-	**Naluvalliġaa.** He probably does not know it.
iriq-	**Iriqpalliqsuaq.** She probably hid.
aqi-	**Aqivalliġaa.** He probably kicked it.
iḷisima-	**Iḷisimavalliġaa.** He probably knows her.

B. Postbase :uti <-> :un *nn* is usually followed by a possessive ending and is used to indicate that someone possesses a supply of something. It also indicates that what one possesses is "dispensible".

It is not used when referring to one's anatomical parts, kin (except for **panIk** "daughter" and **iġñiQ** "son") and also personal items such as one's house, boat, clothing, weapons, and dogs, which are not "dispensible" (which are essential to one's being, existence).

The postbase is used most commonly with names of animals and names of food. When a name of an animal has this postbase attached to it, it is referring to the meat (if the animal is usually eaten) or to the hide (if the animal is not usually eaten). Here are some examples:

Iqaluutitka uvlaaku aiñiaġai.
He will go and get my supply of fish tomorrow.

Asiagutivuk paqinŋitkait.
They did not find oura supply of berries.

Qavviutiga nakuuqpaktuq.
My wolverine skin is very good.

Natchiutitik piłaŋniaġaik tupiġmi.
They$_d$ will butcher their$_d$ (own) seals in the tent.

Niqautiŋi unianiittut suli.
His supplies of food are still on the sled.

Tuttuutiŋi Piġniġmiittut.
His supplies of caribou meat are in Birnirk.

Natchiutaa piłagniaġiga uvlaakun.
I will butcher his (supply of) seal tomorrow.

Naluagutai nakuułhaaġuurut.
Her supplies of bleached seal skins are always the best.

This postbase can be used with the kin terms, **panIk** "daughter" and **iġñiQ** "son".

Iġñiġutini nakuaġiqpakkai.
He loves his (own) sons very much.

Paniutini ullakkai.
She went over to her (own) daughters.

In the following examples the forms with the more conservative possessive endings are given after the slash /.

natchIQ	**natchiutiŋi/natchiutai** his supplies of seal meat
ugruk	**ugruutiŋi/ugruutai** his supply of bearded seal meat
quaq	**quagutiŋik/quagutaik** his supplies$_d$ of frozen meat
kutchuq	**kutchuutiŋi/kutchuutai** his supplies of gum
maktak	**maktautiŋak/maktautaak** their$_d$ supply of maktak
	maktautiŋik/maktautaik their$_d$ supplies$_d$ of maktak
	maktautiŋik/maktautaik their$_d$ supplies of maktak

CHAPTER X EXERCISES

A. Translate.

1. Apiqsruqpauŋ aakaga? Naumi, apiqsruŋitkaa aakan. 2. Nakuaġivagik kamikka *or* kammaka? Ii, nakuaġigaik kamikkiñ *or* kammakiñ. 3. Ullakpatku aapan tauqsiġñiaġviŋmun? Naumi, ullaŋitkaak aapaga. 4. Piiguqpagi aglautitin miŋuaqtuġviŋmun? Ii, piiguġai aglautitka miŋuaqtuġviŋmun. 5. Siġmiamlu Aaŋamlu aiñiaqpatku umiaqput Piġniġmiñ? Ii, aiñiaġaak umiaqput Siġmiamlu Aaŋamlu. 6. Upkuaqparruŋ iglukput? Ii, upkuaġaat iglukput. 7. Naluvauŋ tupiqsi? Ii, nalugaa tupiqput. 8. Ullagniaqparruŋ umiaqsik? Naumi, ullaŋniaŋitkaat umiaqpuk. 9. Kamikłuukiñ atuqpagik? Ii, kamikłuuka atuġaik. 10. Aatauran iḷisimavauŋ? Naumi, nalugaa aatauraġa. 11. Iñugiakpat aglautitin? Naumi, iñugiakitchut aglautitka.

B. Translate and then answer in Iñupiaq.

1. Apiqsruqpauŋ aakan? 2. Aapaŋak iglaŋava? 3. Atigiga mikiva? 4. Igluŋat uŋasikpa? 5. Amauŋat tikitpa uvlaaq? 6. Kamikłuukiñ allaqaqpak? 7. Miqłiqtutka nakuuvat? 8. Tupiqput upkuaqaqpa? 9. Aatauraŋi naluvat? 10. Nuliaŋa uvlaaq aullaqpa? 11. Iḷisaurriksi miqłiqtuqaqpa.? 12. Qiñiġaaŋi nakuusuuvat? 13. Uniavut atuqpagi Siġmiam? 14. Amauŋak nakuuva? 15. Niuŋik saŋŋivak? 16. Miqłiqtuka iḷisaqpak? 17. Iriŋik/irrak aŋivak? 18. Niksiiñ sumiitpa? 19. Puggutauraŋi iriqpagi umiamun? 20. Piayaaŋi iñugiakpat? 21. Aakakput aquppiva uniani? 22. Iġñiŋak anniqpa? 23. Umiaqsi aivarruŋ Piġniġmiñ? 24. Tiŋŋutiga atuġniaqpauŋ? 25. Iḷisaurrivut aullaqpat unnuaq?

C. Translate.

1. My elder sister has a car. 2. Her car is nice. 3. Their$_d$ elder brother does not have a car. 4. Her child has a parka. 5. Our$_d$ tent has a door. 6. She cannot find my fishing hooks. 7. His pants are big. 8. Your ulu is right here. 9. Their$_d$ younger sibling knows. 10. The girl approached his teacher. 11. Our$_d$ great-grandparents$_d$ are walking to the church. 12. Your hood is very big. 13. His dogs are strong. 14. Their$_d$ children will arrive. 15. Her boots$_d$ are very nice. 16. Their dogs are eating. 17. Your$_d$ guns$_d$ are on the sled. 18. Our father is in the store. 19. His elder sister is coming out of the hospital. 20. Their church is far from the store.

D. Translate.

1. Kia aakaŋa isiqpa tauqsiġñiaġviŋmun? 2. Siġmiam aakaŋa isiqtuaq tauqsiġñiaġviŋmun. 3. Kitkuk miqłiqtuŋik anivak aŋaiyyuviŋmiñ? 4. Siġmiaġlu miqłiqtuvuk aniruak aŋaiyyuviŋmiñ. 5. Kitkut niksiŋit piḷukpat? 6. Aŋutaiyaat niksiŋit nakuurut. 7. Kia avilaitqataa tikitpa? 8. Aalaagum avilaitqatiŋa tikitchuaq. 9. Kia kammak/kamiŋik Siġmiam paqitpagik? 10. Aalaagum kammak/kamiŋik Siġmiam paqitkaik. 11. Sum piayaaŋi Aaŋam tuqutpagi? 12. Amaqqum piayaaŋi Aaŋam tuqutkai. 13. Kia miŋuaqtuutiŋa Aaŋam atuqpauŋ? 14. Miŋuaqtuutiga Aaŋam atuġaa. 15. Aatauran Aaŋam nakuaġivauŋ? 16. Ii, Aaŋam nakuaġigaa aatauraġa. 17. Niviaqsiam atigiŋa paqitparruŋ sumiñ? 18. Umiamiñ niviaqsiam atigiŋa paqitkaat. 19. Sumun nukatpiam kamiŋa Aalaagumlu Iqiḷanlu iriqpatku? 20. Tupiġmun Aalaagumlu Iqiḷanlu nukatpiam kamiŋa iriġaak. 21. Sumi aquppiva Siġmiaġlu aakaksik?

22. Siġmiaġlu aakakpuk uniani aquppiruq.

E. Translate and then answer in Iñupiaq.

1. his son; his own son; he is approaching his son; he is approaching his own son. 2. his pair of pants; his own pair of pants; he is putting on his pair of pants; he is putting on his own pair of pants. 3. his daughter; his own daughter; he is looking for his daughter; he is looking for his own daughter. 4. her parka; her own parka; Emma is sewing Mary's parka; Judy is sewing her own parka. 5. her sewing machine; her own sewing machine; Emma found Mary's sewing machine; Emma did not find her own sewing machine. 6. her pencils; her own pencils; Nancy dropped Emma's pencils; Emma dropped her own pencils. 7. her father; her own father; she is asking her father; she is asking her own father. 8. their$_d$ mother; their$_d$ own mother; she is approaching their$_d$ mother; they$_d$ are approaching their$_d$ own mother. 9. their elder sister; their own elder sister; she saw their elder sister; she saw their own elder sister. 10. his great-great-grandparent; his own great-grandparent; he loves his great-grandparent; he loves his own great-grandparent. 11. his car; his own car; she kicked his car; she kicked her own car.

F. Translate and then answer them in Iñupiaq.

1. Siġmiaq and Aaŋa are using my boat. 2. The dog is biting my boots repeatedly. 3. The woman dropped your knife into the river. 4. The man is asking your child. 5. The children are using my sled. 6. The woman is sewing the girl's parka. 7. The children$_d$ are helping their$_d$ mother. 8. The man is asking his

(own) mother. 9. The boy is helping his great grandparent. 10. Her mother is nice. 11. Your mother is very nice. 12. Their boat is arriving. 13. Her room is not very big. 14. Our elder sister is in the store. 15. Their$_d$ elder sister is not in the store. 16. Your$_d$ son is working in the store.

G. Translate and then answer them in Iñupiaq.

1. Aġnam miqłiqtuŋi niġisukpalliqpat? 2. Naumi, aġnam miqłiqtuŋi niġisuŋitpalliqsut. 3. Susukpalliqpat? 4. Atchu. Siñiktut. 5. Aŋutim miqłiqtuni takuvalliqpagi? 6. Ii, aŋutim takuvalliġai miqłiqtuni. 7. Iññuk umiaqtik savakpalliqpatku? 8. Naumi, iññuk umiaqtik savaŋitkaak. Savaŋitchuk. 9. Iñuit miqłiqtutiŋ ikayuġukpalliqpatigiŋ? 10. Ii, iñuit ikayuġukpakpalliġait miqłiqtutiŋ. 11. Kia apiqsruġniaqpagi iñuit? 12. Iñuit miqłiqtuŋit iñugiakpalliqsut. 13. Amau akutuqtuġukpalliqpa? 14. Apiqsruġniaġaa Aaŋam amau, "Amau, akutuqtuġukpit?" 15. Amau uqallaktuq, "Ii, akutuqtuġukpaktuŋa". 16. Kia aakaŋa akutchiva? 17. Aakaga akutchiruaq. 18. Kia ikayuqpauŋ? 19. Tiŋŋun mitchaaġniaqpalliqpa? 20. Atchu, mitchaaġvik aputiqaqpalliqsuq. 21. Saviqaqpit? 22. Naumi, aglaan Aaŋa saviqaqpalliqsuq. 23. Kia apiqsruġniaqpauŋ aŋun? 24. Aaŋam apiqsruġniaqpalliġaa.

H. Translate and then answer them in Iñupiaq.

1. Aakaŋa kaŋiqsivalliqpa? 2. Aŋutaiyaam aapani apiqsruqpalliqpauŋ? 3. Aġnaiyaam atuġuuvagik kammakiñ? 4. Aġnaiyaam aglautini katiqsruqpalliqpagi? 5. Aŋutim piiqpauŋ qamutin kuuŋmiñ? 6. Iniŋat uŋasikpalliqpa? 7. Aŋutaiyaam naluvalliqpauŋ aapiyan? 8. Uŋasikpa tupiqsi? 9. Atigini

atuqpauŋ? 10. Aakakput puiġuqpalliqpa? 11. Kunikpalliqpatku? 12. Tuttunik niġivalliqpat? 13. Itqaqpalliqpagi? 14. Iñuit paqitpatigik aŋutaiyaak unnuaq? 15. Is your elder sister sick? 16. Did her child appear to be able to crawl? 17. Will your child eat? 18. Will his mother probably come? 19. Is your dog nice? 20. Will she probably visit to check up on her son? 21. Will your$_d$ father probably return today? 22. Will she probably hide your parka? 23. Will he probably kick her dog? 24. Aŋutim nakuaġivauŋ qimmiñ? 25. Does his daughter run fast? 26. Is her son probably in the car? 29. Is their$_d$ daughter good? 31. Is your$_p$ mother in the hospital? 32. Are her dogs many?

I. Translate.

1. My (supply of) "Eskimo ice cream" is very good. 2. Her (supplies of) skins are nice. 3. Your herd of caribou are many. 4. His (supplies of) wolverine skins are numerous. 5. Her (supplies of) bleached seal skins are very good. 6. Her (supplies of) wolf skins are few. 7. Your$_d$ (supply of) maktak is very good. 8. Their$_d$ dogs$_d$ are big. 9. Their (supplies of) fish are small in number. 10. Our (supplies of) caribou meat are small in number. 11. Their (supplies of) gum arrived. 12. Their (supplies) of chewing arrived. 13. Your$_p$ (supplies) of eggs are probably bad. 14. Your (supplies of) sewing machines arrived. 15. She is butchering her own (supply of) seal meat. 16. He is working on his own guns. 17. They$_d$ find their$_d$ own (supply of) frozen meat. 18. They$_p$ are eating their (supply of) frozen meat. 19. Our$_d$ (supplies of) walrus are good. 20. His dogs are far away. 21. They$_d$ lost their$_d$ (supplies of) bleached seal

skins. 22. They found their (supplies of) bleached seal skins.

J. Translate.

1. Our older sister probably has a car. 2. Their older sister probably does not have a car. 3. Your$_d$ child appears to have a parka. 4. Their$_d$ child probably does not have a parka. 5. His tent probably has a door. 6. Your tent probably does not have a door. 7. My mother probably has a sewing machine. 8. Her mother probably does not have a sewing machine. 9. Their$_d$ kayaks$_d$ probably have rope (on them$_d$). 10. Their$_d$ kayaks$_d$ probably do not have rope on them$_d$). 11. His pants probably have a torn spot (on them$_d$). 13. Her elder brother is probably running. 14. Her elder sister is probably not running. 15. The polar bear will probably see the men$_d$. 16. The polar bear will probably not see the men$_d$. 17. The seal will probably approach her own young. 18. The seal will probably not approach her own young. 19. The girl will probably use your pencil. 20. The girl will probably use her own pencil. 21. The bearded seal will probably dive. 22. The bearded seal will probably not dive. 23. Her boots$_d$ will probably be nice. 24. Her boots$_d$ will probably not be nice. 25. She probably will sew her own boots$_d$. 26. She probably will not sew her own boots$_d$. 27. Your father will work in the store. 28. My father will not work in the hospital.

K. Translate.

1. Nannum tautukkai aŋutim iqaluutiŋi. 2. Amaqqum niġigai Siġmiaġlu niqautivuk. 3. Aġnak miquġaak Aaŋam atigiŋa. 4. Aŋutaiyaam tauqsiġaa saviiñ. 5. Ugruum niġigai aŋutaiyaam

iqaluutiŋi. 6. Aŋutim savaguŋitkaa igluġa. 7. Aaŋam atuġukpalliġai uniatka uvlupak. 8. Aġnam tauqsiġuŋitkaa Aaŋam qiñiġaaŋa. 9. Aŋutaiyaam atuġuŋitpalliġaik kammakiñ. 10. Siksriik niġigaik Aakam iqaluutiŋi. 11. Aġnaiyaak piḷakkaak Niayum natchiutaa. 12. Amaqquk tautukkaak qimmim niuŋa. 13. Iñupiat niġisuugaat aġviġum maktaŋa. 14. Niviaqsiat miquġait nukatpiat kamiŋit. 15. Nukatpiat atuġait aŋutit supputiŋit. 16. Niviaqsiak atuġuŋniaqpalliqpatku Niayum miquutiŋa? 17. Nayuum piḷakpauŋ Saaŋiaġlu ugruutiksik? 18. Niayum miquqpagik Nayuum kamiŋik? 19. Miqłiqtut taiguaġait maqpiġaaŋi Aaŋam. 20. Uvlupak Aalaagum iganiaqpalliġaa Iqiḷanam tuttuutaa. 21. Aġnaiyaam paqitkaik iñuum kamiŋik. 22. Siġmiam Nayuum annuġaaŋi atuġai. 23. Kammaka atuġukkaik. 24. Tiŋŋutim igniqutiŋi iġlumun isiġniaġai Aaŋam. 25. Kia kamiŋik atuqpagik? 26. Kia qamutaa Niayum atuqpauŋ? 27. Kia tiŋŋutaa Aaŋam atuqpauŋ?

CHAPTER X VOCABULARY

Stems	
aapiyaq	elder brother
aatauraq	elder sister
aI-	*(t)* to fetch *her/him/it*
aitqan	mitten : *cf.* argaaq
allaQ	a tear, a torn spot
aluġun	shoe, sandal
amau	great-grandparent; great-grandchild
annŋiqpak	rubber boot
argaaq	glove : *cf.* aitqan
atikłuk	parka cover made of cloth
atulaaq	sock
atuŋak	boot sole
avilaitqan	friend
iñugiakIt-	*(i)* to be few; not enough
irgaak	pair of eyeglasses
isiġvIk	parka ruff
kala	color : *see* qauniq
kamipiaq	Iñupiaq fur boot
kiati	blouse
maktak	whale skin with blubber
nalu-	to not know, be ignorant *(of her/him/it)*
naluaq	bleached seal skin
nanmaun	backpack
nasauraq	headscarf, kerchief
nasautaq	hat, cap
niaquġun	headband
nuliaq(-)	wife; *(i)* to acquire a wife; *(t)* to marry *her* (of a man)
panik	daughter
piayaaq	young animal, baby animal
piiguq-/puiguq-	*(i)* to forget; *(t)* to forget *her/him/it*: piigui- or puigui-
puukatauraq	handbag, purse
qaliġuuraq	dress, man's shirt
qauniq	color :: *see* kala
qiŋaq	nose; house ventilator
qitiqłiaġun	ring
qulaaġun	boot top trim
quŋusiġun	neckscarf
qupak	trim
quppiġaaq	coat, jacket without hood
siñi	fur trim around sleeve edges and parka bottom; edge
siŋIq	bootstrap
siqiñġuraq	watch, clock
siun<->siuti	ear
siutiġun	earring
tammaI-	*(i)* to lose something; *(t)* to lose *her/him/it*, to be unable to find *her/him/it*
tayaġniġun	bracelet
tuutauraq	button
tuvaaqan	spouse

ullak-	*(t)* to approach, go, come to *her/him/it*
uŋasIk-	*(i)* to be far away, in time or space
upkuaq(-)	door; *(i)* to be closed, of door; *(t)* to close *it=door or dwelling with a door*
uviñġuq	t-shirt, undershirt
uyamitquaq	necklace

Postbases

+p/vallIq-*vv*	to be probably ____
:uti-*nn*	supply, store of ____

Postbase Combinations

:ItpallIq-*nv*	probably is without a ____
:IłaitpallIq-*nv*	probably never be without a ____; probably be unabe to be without a ____
:ItchugniaqpallIq-*nv*	probably will want to be without a ____
+niaqpallIq-*vv*	probably will ____
+niaŋItpallIq-*vv*	probably will not ____
-qalaitpallIq-*nv*	probably never has a ____; probably is unable to have a ____
-qallavallIq-*nv*	probably can have a ____
+[s]ukpallIq-*vv*	probably wants to ____

Possessive Endings

+[g]a	my thing
:In/-n	your thing
'-k	his things$_d$
-(k)ka	my things$_d$
'-(k)kiñ	your things$_d$
+kpuk	our$_d$ thing
+kput	our thing
+ksI	your$_p$ thing
+ksik	your$_d$ thing
+ktik	their$_d$ own thing
+ktiŋ	their own thing
-nI	his, hers, its own thing or things
dual +nI	her/his/its own things$_d$
-ŋa/:a	his thing
-ŋak/:ak	their$_d$ thing
-ŋat/:at	their thing
-ŋIk	his things$_d$ *or* their$_d$ things$_{d/p}$ *or* their things$_{d/p}$
-ŋI(t)	his things
-ŋIt	their$_d$ things *or* their things *or* their things$_d$
-sI	your$_p$ things$_d$ *or* things
-sik	your$_d$ things$_d$ *or* things
-tik	their$_d$ own things$_d$ *or* things
-tin	your things
-tiŋ	their own things$_d$ *or* things
-tka	my things
-vuk	our$_d$ things$_d$ or things
-vut	our things$_d$ or things

CHAPTER XI MODALIS, VIALIS, AND SIMILARIS NOUN CASES

11.1 Functions of the Modalis Case.

A. When *intransitive* verbs were first introduced, it was shown that these verbs can take an *indefinite object*, which is a noun in the Modalis Case.

Tautuktuq iglumik.
He sees a house.

Niġiruq iqaluŋmik.
He is eating a fish.

Saviŋmik paqittuaq.
He found a knife.

Tunisiruaq qavviŋmik.
She sold a qavvik skin.

B. The *Instrumental use* of the Modalis: the modalis case endings may also mark the thing *by means of* which the action is performed.

Aŋutaiyaam aitchuġaa qimmiq iqaluŋmik.
The boy gave the dog a fish.

Aġnam piłakkaa tuttu savigmik.
The woman is butchering the caribou with a knife.

Aigaa siku qamunmik.
He is fetching the ice with a car.

C. The *Modalis of specification*: the modalis case ending is added to a noun when this noun refers to another noun which has been expanded by means of certain verbalizing postbases and a verb ending. Interrogative words **qavsIt** "how many" and **qanusIq** "what kind" are grammatically classified as nouns, in Iñupiaq.

Qavsiñik paniqaqpit?
How many daughters do you have?
Paniqaqtuŋa malġuŋnik.
I have two daughters.

Qavsiñik iġñiqaqpit?
How many sons do you have?
Iġñiqaqtuŋa tallimanik.
I have five sons.

Qanusimik qamutiqaqpit?
What kind of car do you have.
Qamutiqaqtuŋa kaviqsaamik.
I have a red car.

1. The numbers in Iñupiaq are grammatically classified as nouns. Words such as "old", "new" and the names of colors are also nouns in Iñupiaq. When these nouns are used to refer to another noun which has been expanded and given a verb ending (like **panik** on previous page), then they must carry a modalis case ending.

Qanusimik ayuktaqaqpat?
What kind of ball do they have?
Ayuktaqaqtut nutaamik kaviqsaamik.
They have a new red ball.

Qavsiñik qanusiñik supputiqaqpisik?
How many and what kinds of guns do you$_d$ have?
Supputiqaqtuguk tallimanik nutaanik aasiisuli sisamanik utuqqaġnik.
We$_d$ have five new guns and (furthermore) four old guns.

Qanusimik tupiqaqpisi?
What kind of tent do you$_p$ have?
Tupiqaqtugut qatiqtaamik nutaamik.
We have a white new tent.

2. In Iñupiaq, some verb stems can be transformed into absolutive verbal nouns by adding the following endings to it. The absolutive verbal noun is called a Participle.

1	s	+t/rua	ŋa/mI
	d		guk/gnI
	p		gut/nI
2	s		tin
	d		sik/tik
	p		sI
3	s		q
	d		k
	p		t

You should recognize these endings, which were given in Chapter IV as "past" indicative intransitive endings. We will be concentrating on the third person endings in this chapter. Intransitive participles take noun case endings only in the 3rd Person.

Here are some examples:

Verb stem		Participle	
aŋi-	to be big	**aŋiruaq**	the big one
niġI-	to eat	**niġiruaq**	the one who ate/ is eating
saŋŋI-	to be strong	**saŋŋiruaq**	the strong one
savak-	to work	**savaktuaq**	the one who/which is working/functioning

Since **aŋiruaq** is a noun, formed from the verb stem **aŋi-** "to be big" and the intransitive participial ending **ruaq** "3s", it can gain a modalis case ending, giving **aŋiruamik**. This noun in the modalis case can then be used either as the indefinite object of an intransitive verb:

Tautuktuŋa aŋiruamik.
I see a big one.

also **Tautukpa niġiruamik?**
Did she see someone/something eating?

Iłisimavak miqullaruamik?
Do they$_d$ know of someone who can sew?

or as a modalis noun of specification, describing another noun which has been expanded and carries a verb ending:

Uluuraqaqtuŋa aŋiruamik.
I have a big ulu.

Qimmiqaqtuq uqiłaruanik.
He has fast dogs.

Nuliaqaqtuq sanaturuamik.
He has a clever wife.

Qiñiġaaqaqtuŋa aqpattuamik.
I have a picture of someone running.

Here are some examples using the intransitive participles as objects of transitive verbs.

Tautukpauŋ niġiruaq?
Did she see the one who is eating?

Iłisimavatku miqullaruaq?
Do they$_d$ know the one who can sew?

Nakuaġigaa igña aġnaq miquqtuaq.
He likes that woman who is sewing over there (visible, not moving around).

Ullakkaik payuktuak.
He is approaching the two who brought food.

Tuyuqpauŋ sanaturuaq miquunmik?
Did he send the clever one a sewing machine?

These participle objects (indefinite or definite) may take indefinite objects in the modalis case.

Tautukpa niġiruamik iqaluŋmik?
Did she see someone eating a fish?

or

Tautukpauŋ niġiruaq iqaluŋmik?
Did she see the one eating fish?

Iłisimavak miqullaruamik kammaŋnik?
Do they$_d$ know of someone who can sew boots?

or

Iłisimavatku miqullaruaq kammaŋnik?
Do they$_d$ know the one who can sew boots?

Nakuaġigaa igña aġnaq miquqtuaq ammiñik.
He likes that woman who is sewing skins over there (visible, not moving around).

Uqautigaik payuktuak ugruŋnik.
He is talking to the two who brought bearded seal meat.

Transitive participal verb mood endings are presented in another chapter.

D. Transitive verbs such as giving, taking away, selling, or telling often in Iñupiaq take an indefinite object in the modalis case for what is the direct object in English. The entity to which the action is directed, the indirect object in English, is expressed in the absolutive case. Here are examples of verb stems which can have transitive endings then take an indefinite object in the modalis case.

aitchuq-	*(t)*to give *her/him* something
payuk-	*(i)* to bring *something=food*; *(t)*to bring food to *her/him*
quliaqtuaġuti-	*(t)*to tell *her/him* something
tunisiviġi-	*(t)*to sell *her/him* something
tuyuq-	*(i)* to send *something (usally a letter or cassette tape)*; *(t)* to send *her/him* something (usually a letter or package)

aat-	*(t)*to deprive, take something away from *her/him/it*
uqallauti-	*(t)* to inform, tell *her/him* something

Here are some examples:

Aitchuġaa aġnaq niqimik.
He is giving the woman some food.

Payukkaa amauni akutumik.
She brought her great-grandparent some Iñupiaq ice cream.

Quliaqtuaġutigaa aŋun tuttunik.
He is telling the man about the caribou.

Tunisivigigaa aġnaq qavviŋmik.
He sold a wolverine to the woman.

Tuyuġniaġiga Aaŋa iqaluŋnik.
I will send Aaŋa some fish.

Tuyuġaa nuliani maniŋmik.
He is sending his wife some money.

Aatkaa miqłiqtua saviŋmik.
He is taking a knife away from her child.

In these examples, you can see that the definite object of the transitive verb is the person to whom the action is directed. The **indefinite** object is the thing which is given, taken away, sent, sold, or talked about. Not all verbs of giving, selling, telling follow this pattern, however.

Transitive-only verb stems **tunI-** "*(t)* to sell *her/him/it*: **tunisI-**" and **qaIt-** "*(t)* to give *her, him,it* away: **qaitchI-**" do not follow in this pattern. They do not take an indefinite object in the modalis case. Here are some examples:

Tunigaa natchiq aġnamun.
He sold the seal to the woman.

Qaiññiaġai maqpiġaani Aalaaŋmun.
He will give his (own) books to Aalaak.

Tuyuġiniaġai niqit Siġmiamun.
He will send the food to Siġmiaq.

11.2 Functions of the Vialis Case.

The vialis case has a meaning equivalent to that of the expressions "by way of", "via", "through", "by means of" and "according to" in English.

The endings for the vialis case are **-kun** for the singular, **÷kun** for the dual and **÷tigun** for the plural. The "÷" sign indicates that weak consonants are dropped and strong consonants are retained.

A. The vialis case may be used to indicate by what mode of transporation an action is done.

Qairuagut tiŋŋutitigun.
We came in airplanes.

Tikitchuagut umiaqpaktigun.
We arrived in the ships.

B. The vialis case may be used to indicate through what area, place, thing, and (to a much lesser degree) the time an action is performed.

Unnuakun uniaġaqtuagut.
We dogsledded by night.

Anchorage-kun qairuagut.
We came by way of Anchorage.

Aputikun pisuaqtuaguk.
We$_d$ walked via the snow.

Iġġisigun tiŋmirut.
They are flying among the mountains.

Qiŋakun isiqpa?
Did he enter through the house vent?

C. Another use of the vialis case means according to or about, for example, a topic being talked about.

Pitquratigun iñuuruq.
He lives by the law.

Miqłiqtutigun uqautigaa.
He is talking to her about the children.

D. The vialis case may also be used to indicate a person who will provide transportation or who knows the way.

Iñuktigun aiñiaqtuŋa.
I will go home with the people.

Aaŋakun utiġniaqtuŋa.
I will return with Aaŋa.

Siġmiakun mitchaaġviŋmuŋniaqtuŋa.
I will go to the airport with Siġmiaq.

11.3 Forming the Vialis Case.

The endings for the vialis case are **-kun** for the singular, **÷kun** for the dual and **÷tigun** for the plural.

A. Nouns ending in a vowel, **n** or **ñ**.

1. Singular: add **-kun** to the singular noun (after n->ti, ñ->si)

apqun	**apqutikun**	by way of the street
siku	**sikukun**	by way of the ice
tiŋŋun	**tiŋŋutikun**	by means of an airplane

2. Dual: form the dual noun, then add **÷kun**.

apqutik	**apqutikkun**	by way of the streets$_d$
sikuk	**sikukkun**	by way of, by means of pieces$_d$ of ice.
tiŋŋutik	**tiŋŋutikkun**	by means of the airplanes$_d$

3. Plural: add **÷tigun** to the singular noun.

apqun	**apqutitigun**	by way of the streets
iġġI	**iġġisigun**	by way of the mountains
tiŋŋun	**tiŋŋutitigun**	by means of the airplanes

B. Nouns ending in a weak consonant.

1. Singular: add **-kun** to the singular noun. Geminate where possible, if desired.

atausiq	**atausikun**	via one
	or **atautchikun**	all together
tulugaq	**tulugakun**	via the raven
	or **tulukkakun**	
amaġuq	**amaġukun**	via the wolves
	or **amaqqukun**	
piuraaq	**piuraakun**	concerning/about the toy

2. Dual: form the dual, then add **÷kun**. Geminate where possible, if desired.

tulugak	**tulugakkun**	via ravens$_d$

or tulukkak	**tulukkakkun**	
amaġuq	**amaġukkun**	via wolves$_d$
or amaqquk	**amaqqukkun**	
piuraak	**piuraakkun**	concerning/about the toys$_d$

3. Plural: add ÷tigun to the singular noun, geminating where possible, if desired.

tulugaq	**tulugatigun**	via the ravens
	or **tulukkatigun**	
amaġuq	**amaġutigun**	via the wolves
	or **amaqqutigun**	
piuraaq	**piuraatigun**	concerning/about the toys

C. Nouns ending in a strong consonant.

1. Singular: add **-kun** to the singular nouon.

natiQ	**natikun**	through the floor
iñuk	**iñukun**	via the person
aviŋŋaQ	**aviŋŋakun**	via the lemming
kuuk	**kuukun**	via the river

2. Dual: form the dual noun, then add **÷kun**. Geminate where possible.

iññuk	**iññukkun**	via persons$_d$
kurrak	**kurrakkun**	via rivers$_d$

3. Plural: add **÷tigun** to the singular noun.

natiQ	**natiqtigun**	through the floors
iñuk	**iñuktigun**	via people
utuqqaQ	**utuqqaqtigun**	concerning/about the old ones
kuuk	**kuuktigun**	via the rivers

11.4 The special verbalizing postbase reserved for the vialis case is **-kuaq-** "to go by way of" for the singular, **÷kuaq-** for the dual and **÷tiguaq-** for the plural. Here are some examples:

Anchorage-kuaġniaqtuguk.
We$_d$ will go by way of Anchorage.

Naŋirvikuaqpisik uvlupak?
Did you$_d$ go by way of the hospital today?

Iglutiguaqtuat qiñiġivuk.
We$_d$ are watching the ones that are going through the houses.

Iglut qitqatiguaqtuagut.
We went in between the houses.

11.5 The Similaris Case.

The similaris case is used to express the similarity or likeness of two nouns. It is equivalent to English "like" or "as".

Iñuit uqaqtut Iñupiatun.
The people are speaking Iñupiaq.
(lit: like an Iñupiaq speaks)

Taniktun uqallavit?
Can you speak English?
(lit: like a white person speaks)

Siksriksun makitchuuruq.
It stands up like a squirrel (is able to do).

Supputiqaqtuk aŋutitun.
They$_d$ have guns just like the men do.

11.6 Forming the Similaris Case.

The endings for the similaris case are **÷tun** for the singular and the dual, and **÷titun** for the plural.

The rules for adding the similaris case endings are the same as that for the vialis.

A. Nouns ending in a vowel, **n** or **ñ**.

1. Singular: add **÷tun** to the singular noun.

iġġI	**iġġisun**	like a mountain
siku	**sikutun**	like the ice
aŋun	**aŋutitun**	like a man

akiñ	**akisitun**	like a pillow
tuttu	**tuttutun**	like a caribou

2. Dual: form the dual, then add **÷tun**.

iġġik	**iġġiksun**	like mountains$_d$
sikuk	**sikuktun** *or* **sikkuktun**	like pieces$_d$ of ice
aŋutik	**aŋutiktun**	like men$_d$
akisik	**akisiktun**	like pillows$_d$
tuttuk	**tuttuktun**	like caribou$_d$

3. Plural: add **÷titun** to the singular noun.

iġġI	**iġġisitun**	like mountains

B. Nouns ending in a weak consonant.

1. Singular: add **÷tun** to the singular noun. Geminate where possible, if desired.

aġnaq	**aġnatun**	like a woman
amaġuq	**amaġutun** *or* **amaqqutun**	like a wolf
tulugaq	**tulagatun** *or* **tulukkatun**	like a raven
qimmIq	**qimmisun**	like a dog
qayaq	**qayatun** *or* **qayyatun**	like a kayak

2. Dual: form the dual noun, then add **÷tun**.

aġnak	**aġnaktun**	like women$_d$
amaqquk	**amaqquktun**	like wolves$_d$
tulukkak	**tulukkaktun**	like ravens$_d$
qimmik	**qimmiksun**	like dogs$_d$
qayyak	**qayyaktun**	like kayaks$_d$

3. Plural: add **÷titun** to the singular noun.

aġnaq	**aġnatitun**	like women
amaġuq	**amaġutitun**	like wolves
tulugaq	**tulugatitun**	like ravens
qimmIq	**qimmisitun**	like dogs
qayaq	**qayatitun**	like kayaks

C. Nouns ending in a strong consonant.

1. Singular: add ÷tun to the singular noun.

iñuk	**iñuktun**	like a person
savIk	**saviksun**	like a knife
tupiQ	**tupiqtun**	like a tent
iqaluk	**iqaluktun**	like a fish
qaugak	**qaugaktun**	like a duck
siksrIk	**siksriksun**	like a squirrel
ugruk	**ugruktun**	like a bearded seal

2. Dual: form the dual noun, then add ÷tun.

iññuk	**iññuktun**	like persons$_d$
savvIk	**savviksun**	like knives$_d$
tuppak	**tuppaktun**	like tents$_d$
iqalluk	**iqalluktun**	like fish$_d$
qaukkak	**qaukkaktun**	like ducks$_d$
siksrIIk	**siksriiksun**	like squirrels$_d$
ugruuk	**ugruuktun**	like bearded seals$_d$

3. Plural: add ÷titun to the singular noun.

iñuk	**iñuktitun**	like people
savIk	**saviksitun**	like knives
tupiQ	**tupiqtitun**	like tents
iqaluk	**iqaluktitun**	like fish

Note about the plural forms for the Similaris Case:

When describing one or more people or one or more things acting in a way that is characteristic of someone or something else, or which has a characteristic similar to another's characteristic, use the singular form; i.e., not only

Igña aŋun aqpatchuuruq aġnatun.
That man over there runs like a woman.

but also,

Apkua aŋutit akuqaġuurut aġnatun.
Those men wear skirts like a woman (like women do).

Amaġutun qimmit paŋalillarut.
Dogs are able to run like a wolf does (like wolves do).

Makkunatun aġnatun akuliuġniaqtuguk.
Weǝ will make skirts like these women.

The plural form of the similaris is used specifically only if the comparison is between plural nouns and each noun has its own special comparison. Here ae some examples:

Makkua aŋutit aqpanniaqtut apkunatitun aġnatitun.
These men will run like each one of those (in motion) women over there .

Such cases are relatively uncommon.

11.7 All eight cases of Iñupiaq have now been introduced. Here are some sentences illustrating some of the uses of the eight noun cases of Iñupiaq.

Absolutive:

1. Subject of an intransitive verb.

Aŋun tautuktuq.
The man sees something.

2. Object of a transitive verb.

Tautukkaa tuttu.
He sees the caribou.

Relative:

1. Subject of a transitive verb.

Aŋutim tautukkaa.
The man sees it.

2. Possessor of another noun.

Aŋutim tuttuutiŋa nakuuruq.
The man's caribou (meat) is good.

Modalis:

1. Indefinite object of an intransitive verb.

Tautuktuq tuttumik.
He sees a caribou.

2. Indefinite object of some transitive verbs.

Aitchuġaa tuttumik.
He gave her a caribou.

3. Instrumental use.

Suppunmik pisikkaa.
He shot it with a gun.

4. Specification.

Niqiqaqtugut tuttumik.
We have caribou meat for food.

Locative:

1. Indicates static location.

Mitchaaġviŋmi niġiñiaqtugut.
We will eat at the airport.

2. Indicates location of an active person or subject.

Aqpattut piuraaġviŋmi.
They are running in the gym.

3. Indicates time of day or season.

Unnuami tikiññiaqtut.
They will arrive at night.

Ukiami aullaġuuruguk.
Wed usually leave during fall.

Terminalis:

1. Indicates directed motion or action toward something or someone.

Aŋunmun qaitkaa tuttu.
He gave the caribou to the man.

Nakkaqtuq kuuŋmun.
He dove into the river.

Ablative:

1. Indicates motion away from something or someone.

Aullaqtut kuuŋmiñ.
They are leaving the river.

2. Indicates origin of something.

Siġmiamiñ iqalluŋnik tauqsiqsuaŋa.
I bought fish$_d$ from Siġmiaq.

Nutaamiñ aitqatiliuġaa.
She is making a pair of mitten for him from the new one.

3. Indicates source of comparison.

Siġmiamiñ aŋiłhaaqtuq.
He is bigger than Siġmiaq.

Vialis:

1. Indicates the mode of transportation by which an action is made.

Aullaqtuaq umiaqpakun.
He left on the ship.

2. Indicates through what area, place, thing and to a lesser degree, the time an action is performed.

Qiŋakun kataktuaq kautaq.
The hammer fell through the house vent.

Aarigaa! Napaaqtutigun aqpallaturuŋa!
Great! I sure enjoy running through the trees!

C.B.-kun uqallautiniaġaa.
She will tell him via the C.B.

3. Indicates what is being talked about.

Iglutigun uqaqtuq.
He is talking about the houses.

Miqłiqtutigun uqautigaa.
She is telling him about the children.

4. Indicates according to what an action is done.

Pitquratigun iñuuniaġuuruq.
He tries to live according to the law(s).

5. Indicates a person who will provide transportation , or who knows the way.

Siġmiakun utiġniaqtuŋa.
I will return with Siġmiaq.

Similaris:

1. Expresses the similarity of two nouns:

Siġmiatun Aaŋa aqpatchuuruq.
Aaŋa runs just like Siġmiaq.

Qaugaktun tiŋmiḷḷaruq.
She can fly like a duck.

11.8 Nouns in the same case in apposition modify each other. Here are some examples.

Iññuk aġnak tikitchuak uvlaaq.
Persons$_d$, women$_d$ arrived this morning.

Qimmim maŋaqtaam kiŋmaġaa kamiga.
The black dog is repeatedly biting my boot.

Qimmiq maŋaqtaaq pisikkaa pisiksimik.
She hit the black dog with a bow and arrow.

Qamunmi kaviqsaami nutaami aquppiñiaqtuguk Aalaaglu.
Aalaak and I will be sitting in the new red car.

Siġmiam aitchuġniaġaa nuliani nutaamik qamunmik kaviqsaamik.
Siġmiaq will give his (own) wife a new red car.

Umiaqpakun tikiññiaqtuakun aullaġniaqtuguk.
We$_d$ will depart on the boat which will be arriving.

CHAPTER XI EXERCISES

A. Instrumental Use of the Modalis. Translate.

1. Aŋutaiyaam niġigaa quaq saviŋmik. 2. Aġnam piļakkaa ugruk uluqpaŋmik. 3. Miqłiqtum navikkaa piuraani kautamik. 4. Niviaqsiam miquġaik kamiłuuŋni miquunmik. 5. Nukatpiam aviŋniaġaa iqaluk uluuramik. 6. Siġmiam pisiŋniaġaa pisiksimik siksrik. 7. Kia aisukpauŋ Aalaak mitchaaġviŋmiñ qamunmik? 8. Aŋutim ullakkai iñuit umiamik. 9. Kitkuk aisukpatku umiaġa qamunmik Piġniġmiñ? 10. Aalaagum aglakkaa atin (*or* atqiñ) kalamik maqpiġaamun. 11. Siġmiam piļakkaa natchiq ulumik tupiġmi. 12. Aiñiaġaik Nayuglu Aaŋalu Iqiļan mitchaaġviŋmiñ qamunmik. 13. Aglaġniaqpagi kalamik? 14. Aaŋam tuqunniaġaa qimmiñi suppunmik. 15. Aŋutim ullaŋniaġai iļani umiamik.

B. Modalis of Specification. Translate then answer in Iñupiaq.

1. Qavsiñik tuttutpa iġñiŋak? 2. Aapaga qanusimik qayaqaqpa? 3. Qanusimik supputiqaġniaqpiñuk? 4. Qavsiñik aatauraqaqpisik? 5. Kiña tallimanik aatauraqaqpa? 6. Kitkut malġuŋnik qamutiqaqpat? 7. Qavsiñik Aaŋam nuliaŋa iñuqaqpa anaqapak? 8. Qavsiñik iñuqaġniaqpit? 9. Qavsiñik iġñiqaqpak Aaŋatkuk? 10. Qavsiñik paniqaqpak Aaŋatkuk? 11. Qavsiñik atigiqaqpa Aalaak? 12. Qanusigñik kamiqaqpak Aaŋa? 13. Qanusimik Aaŋa saviqaqpa? 14. Qanusimik paniiñ atigiqaqpa? 15. Qanusimik Siġmiaq qamutiqaqpa? 16. Qanusiñik maqpiġaaqaqpisik? 17. Umiaŋa qanusimik igniqutiqaqpa? 18. Qanusimik miqłiqtuqaqpa Aaŋam nuliaŋa?

C. Modalis as Indefinite Object. Translate.

1. Kiña tunisivigivauŋ aŋutim qavviŋmik? 2. Kiña aitchuqpauŋ aġnam papiġumik? 3. Kitkuk payukpatigik Siġmiamlu Aalaagumlu maktaŋmik? 4. Kia aatpagi miqłiqtut kautamik? 5. Siġmiam kaviqsaamik aitchuqpauŋ Aalaak? 6. Aŋutaiyaak sumik uqallautivatku aŋun? 7. Kitkut aitchuqparruŋ aġnaq niqinik? 8. Kia payuŋniaqpauŋ Aalaak qaukkaŋnik? 9. Aŋutaiyaaq nakuuruaŋnik kamiqaqpa? 10. Paniiñ kaviqsaaŋnik kamikłuqaqpa? 11. Niviaqsiaq aŋiruamik ulumik atuġukpa? 12. Nukatpiaq naŋittuamik qimmimik paqittuaq. 134. Malġuŋnik tuttuŋnik tauqsiġuktuŋa. 14. Niugitchuamik qavviŋmik tauqsiġñiaŋitchuŋa. 15. Naluamik nutaamik aitchuġaa Aaŋam Iqiḷan. 16. Napaaqtumik aŋiruamik paqittuagut uvlaaq. 17. Supputiqaqtuq utuqqaġmik.

D. Vialis Case. Translate.

Mode of transportation 1. Tiŋŋutikun tikitchuak niviaqsiak. 2. Kaviqsaakun tiŋŋutikun tikitchuagut. 3. Bus-kun aiñiaqtuŋa. 4. Umiaqpakun Ulġuniġmuŋniaqtuguk uvlaaku Utqiaġviŋmiñ. 5. Kitkut umiaqpakun tikitpat Qikiqtaġruŋmiñ? 6. Train-kun Anchorage-muŋniaqtugut uvlaaku. 7. Helicopter-kun umiaqpaŋmuŋniaqtut aaqagu nukatpiat. 8. Sukun aullaġniaqpisik?

Via Area, Place or Things 1. Nunakun pisuaqtut Atqasuŋmun. 2. Sikukun paŋaliktuq nanuq. 3. Kuukpakun Yukon-kun Fort Yukon-muktuagut. 4. Seattle-kun Chicago-kunlu Washington, D.C.-muktuaŋa. 5. Sukun aiñiaqpit?

With Whom 1. Aaŋakun Qikiqtaġruŋmuŋniaqtuŋa. 2. Aalaakun payuŋniaġaa Iqiḷan tuvaaqatini. 3. Kikun aiñiaqpisik? 4. Kitkutigun utiġniaqpit? 5. Kikun aiñiaqpit?

E. Similaris. Translate.

1. Aalaagum miquutiŋa nutaatun ittuq. 2. Iqłaktun inŋitchuq pisiksi. 3. Natchiqsun puumillaruq ugruk. 4. Iḷisaurrisun iñugiaktuanik maqpiġaaqaqtuq. 5. Aġnatun aqpattuq. 6. Aglaun iḷḷaigutitun inŋitchuq. 7. Aaqhaallit aviŋŋaqtun inŋitchut. 8. Tatqiq siqiñiqtun aqvaluqtuq. 9. Amaqqut qimmisun paŋaliktut. 10. Taniktunlu (naluaġmiutunlu) Iñupiatunlu Siġmiaq uqallaruq. 11. Aġnaiyaatun annuġaaqaqtuk. 12. Nanuq amaġutun paŋalillaruq. 13. Aŋutaiyaam nakuaġigai qimmit Siġmiatun. 14. Nukatpiam pisikkaa tuttu Aaŋatun pisiksimik. 15. Aġnam piḷakkaa natchiq saviŋmik Siġmiatun. 16. Kisun atigiqaqpa?

F. Translate.

1. Who is going to butcher them with an ulu? 2. Iqiḷan is going to sew it with a sewing machine. 3. What did the boy give the dog? 4. What did Aalaak butcher the seal with? 5. How many sons does Aalaak have? 6. Who has a new pair of scissors? 7. Who$_d$ has five children? 8. Who is going to sell to the woman a parka? 9. Aalaak is going to give Siġmiaq a new red airplane. 10. Siġmiaq is going to give Aalaak a new black sewing machine. 11. Iqiḷan is not going to send Aalaak an old spoon. 12. Aalaak will probably give Iqiḷan a yellow pencil. 13. Siġmiaq will probably take a bow from Aaŋa. 14. We will go to Kotzebue (Qikiqtaġruk) via the green boat. 15. Will you$_d$ be going to Barrow via the river? 16. Who will be going to Fairbanks via the airplane? 17. Who$_d$ will bring some berries to the hospital for Siġmiaq? 18. Who will give the child a new toy?

G. Translate the follwing verb sentences using an *intransitive verb* and then a *transitive verb.*

Example: "She is sewing a pair of boots."
Miquqtuq kammaŋnik.
"She is sewing the pair of boots."
Miquġaik kammak.

1. He lost three new guns. He lost the three new guns. 2. Aalaak is cooking three ducks. Aalaak is cooking the three ducks. 3. Siġmiaq will not see many caribou. Siġmiaq will not see the many caribou. 4. Aaŋa sees many fish in the river. Aaŋa sees the many fish in the river. 5. Aaŋa and Siġmiaq hear running caribou. Aaŋa and Siġmiaq hear the running caribou. 6. Aaŋa is using a small cup. Aaŋa is using the small cup. 7. Aalaak and Siġmiaq are sewing a white tent in the house. Aalaak and Siġmiaq are sewing the white tent in the house. 8. Aaŋa is reading a book on the floor. Aaŋa is reading the book on the floor. 9. Aaŋa and Siġmiaq found six old fish hooks in an old boot. Aaŋa and Siġmiaq found the six old fish hooks in an old boot.

H. Translate paying attention to participles in absolutive or in modalis which are the definite or indefinite objects of transitive or intransitive verbs. Also keep in mind that intransitive participles may also have indefinite objects.

1. Ullakkaa. 2 Ullakkaa piłaktuaq. 3. Ullakkaa piłaktuaq natchiġmik. 4. He sees the one that is eating. 5. He see the one that is eating berries. 6. Iłisimagaak taiguaqtuaq. 7. Iłisimagaak taiguaqtuaq makpiġaanik. 8. Iłisimagaak taiguaqtuaq makpiġaanik tupiġmi. 9. She is staring at the one who asked a question. 10. Paqittuq savaktuamik. 11. He found someone working on a car. 12. Aġnam ikayuġaik tilaktuak. 13.

Ikayuġaik tilaktuak aquppiutanik. 14. I know the one who is making Iñupiaq ice cream. 15. Tautukkikka tilairuak. 16. I see the ones that are sweeping the tents.

CHAPTER XI VOCABULARY

Stems

aat-	*(t)* to deprive, take something away from *her/him/it*
aitchuq-	*(t)* to give *her/him* something
kala(-) *or* **qauniQ**	color, crayon; *(t)* to color *it*
nutaaq	something new, fresh
payuk-	*(i)* to bring food; *(t)* to bring food *to her/him/it*
pitquraq	law
qaIt-	*(t)* to give *her/him/it* to someone
qanusIq	what kind?
qanusimik	(modalis) what kind?
qanusigñik	what$_d$ kind?
qanusiñik	what$_p$ kind?
qauniQ *or* **kala**	color, crayon
qavsIt	how many?
qavsiñik	(modalis) how many?
qitqatiguaq-	*(i)* to go right through the (their) center
quliaqtuaġuti-	*(t)* to tell *her/him* about something
sanatu-	*(i)* to be clever
siḷḷaQ	something wide
Tanik	caucasian, white person
tunI-	*(i)* to be now sold; *(t)* to sell *it* to someone :: **tunisI-** or **tunirI-**
tunisivigi-	*(t)* to sell *her/him* something
tuyuq-	*(i)* to write a letter; *(t)* to send *her/him* something
tuyuġi-	*(t)* to send *her/him/it*
uqaq(-)	tongue; *(i)* to talk
uqallauti-	*(t)* to inform, tell *her/him* of something :: **uqallaurrI-**
uqauti-	*(t)* to talk to *her/him* about something
utuqqaQ	something old

Numbers

atausIq	one
malġuk	two
piŋasut	three
sisamat	four
tallimat	five
itchaksrat	six
tallimat malġuk	seven
tallimat piŋasut	eight
qulinŋuġutaiḷat	nine
qulit	ten

Colors

kaviaq-	*(i)* to be pink
kaviaqtaaq	something pink; *color* pink
kavIq-	*(i)* to be red
kaviqsaaq	something red; *color* red
maŋaq-	*(i)* to be black
maŋaqtaaq	something black; *color* black
maŋalaaq-	*(i)* to be gray
maŋalaaq	something gray; *color* gray
qatiq-	*(i)* to be white
qatiqtaaq	something white; *color* white
quqsuq-	*(i)* to be yellow
quqsuqtaaq	something yellow; *color* yellow
siqiññaaqpalaaq-	*(i)* to be orange
siqiññaaqpalaa	something orange; *color* orange
suŋaaq-	*(i)* to be green
suŋaaqtaaq	something green; *color* green
suŋauraaq-	*(i)* to be blue
suŋauraaq	something blue; *color* blue
tigluuraq-	*(i)* to be purple
tigluuraqtaaq	something purple; *color* purple
tiŋukpalaaq-	*(i)* to be brown
tiŋukpalaa	something brown; *color* brown

CHAPTER XII TRANSITIVE INDICATIVE AND INTERROGATIVE MOODS

12.1 In Chapter VIII, transitive verbs with 3rd person subjects and 3rd person objects were presented. As previously mentioned, transitive verb endings indicate the person and number of both the subject and the definite object of a verb; therefore a different ending is used whenever the subject or the definite object of the verb changes its person or number. Here are some examples:

a. **Kia ikayuqpauŋ aġnaq?**
Who is helping the woman?
Aŋutaiyaam ikayuġaa.
The boy is helping her.

b. **Kia ikayuqpagik aġnak?**
Who is helping the women$_d$?
Aŋutaiyaam ikayuġaik.
The boy is helping them$_d$.

c. **Kia ikayuqpagi aġnat?**
Who is helping the women?
Aŋutaiyaam ikayuġai.
The boy is helping them.

d. **Kitkuk ikayuqpatku aġnaq?**
Who$_d$ is (are) helping the woman?
Aŋutaiyaak ikayuġaak aġnaq.
The boys$_d$ are helping the woman.

e. **Kitkut ikayuqparruŋ aġnaq?**
Who$_p$ is helping the woman?
Aŋutaiyaat ikayuġaat aġnaq.
The boys are helping the woman.

f. **Kitkuk ikayuqpatkik aġnak?**
Who$_d$ is (are) helping the women$_d$? *or*
Whom$_d$ are the women$_d$ helping?
Aŋutaiyaak ikayuġaik aġnak.
The boys$_d$ are helping the women$_d$. *or*
The women$_d$ are helping the boys$_d$.

g. **Kitkut ikayuqpatigiŋ aġnat?**
Who$_p$ is (are) helping the women? *or*
Whom$_p$ are the women helping?
Aŋutaiyaat ikayuġait aġnat.
The boys are helping the women. *or*
The women are helping the boys.

12.2 The following paradigms for the transitive interrogative and indicative moods include all of the verb endings. The boxes on the lower left hand corner of each paradigm contain the transitive endings which were presented in Chapter VIII. The verb endings which we are learning in this chapter are outlined in heavy print.

I. Transitive Interrogative Paradigm.

			OBJECT								
			3			2			1		
			s	d	p	s	d	p	s	d	p
		s	gu	gik	gI(t)	giñ	sik	sI			
S	+p/vI	1d	sigu	sigik -->		sigiñ					
U		p			<-sigiŋ/k						
B		s	uŋ	gik	gI(t)				ŋa	siguk	sigut
J	+p/vI	2d	tku	sigik[1] ->					siŋŋa		
E		p	siuŋ		<-sigiŋ/k				siñŋa		
C		s	uŋ	gik	gI(t)	**tin**	**sik**	**sI**	ŋa	tiguk	tigut
T	+p/va	3d	tku	tigik[1] ->					ŋŋa		
		p	rruŋ		<-tigiŋ/k				nŋa[2]		

II. Transitive "present" Indicative Paradigm.

			OBJECT								
			3			2			1		
			s	d	p	s	d	p	s	d	p
		s	ga	(k)ka	tka	kpiñ	vsik	vsI			
S	+k/gI[3]	1d	kpuk	vuk -->		vsigiñ					
U		p	kput	vut -->							
B		s	n	(k)kiñ	tin				ŋma	vsiguk	vsigut
J	+k/gI	2d	ksik	sik -->					vsiŋŋa		
E		p	ksI	sI -->					vsiñŋa		
C		s	a	(-a)Ik	I	atin	asik	asI	aŋa	atiguk	atigut
T	+k/ga	3d	ak	Ik[4] -->					aŋŋa		
		p	at	<--	It				anŋa		

[1] Alternate ending is **tkik**.
[2] Alternate ending is **siŋa**.
[3] With verb stems which end in q, instead of the q+k combination, the result is ġ.
[4] Alternate ending is (-a)ik, where a of the mood marker k/ga is deleted.

For each paradigm the person and number of the subject is indicated in the extreme left hand column, and the person and number of the object is indicated in the top row. The mood markers are contained in the left hand columns, immediately preceding the dual subject indicator for each person. The mood marker for transitive interrogative sentences with either a 1st person or 2nd person subject is +p/vI. The mood marker for transitive interrogative sentences with a 3rd person subject is +p/va. The mood marker for transitive indicative sentences with either a 1st person or 2nd person subject is +k/gI. The mood marker for a transitive interrogative sentence with a 3rd person subject is **+k/ga**.

To use the charts, determine the person and number of the verb's subject. Then determine the person and number of the object. After determining both the person and the number of the subject and the object, find the ending by following the object column down and by following the subject row across. The appropriate ending is found where the column and the row converge.

Here are some examples:

a. The English sentence "he knows me" has a 3rd person singular (3s) subject and a 1st person singular (1s) object.

			OBJECT								
			3			2			1		
			s	d	p	s	d	p	s	d	p
SUBJECT	+k/gI	1s									
		1d									
		1p									
	+k/gI	2s									
		2d									
		2p									
	+k/ga	3s							aŋa	<-----	-----
		3d									
		3p									

The mood marker is +k/ga since the subject is in the 3rd person. The Iñupiaq verb which means "to know" is **iłisima-**. Since **iłisima-** ends in a vowel, the mood marker +ga is used. The ending is **+gaaŋa** which indicates "he - me". Therefore, the Iñupiaq construction is **Iłisimagaaŋa**, "He knows me."

b. The question, "Do you know themd?" has a 2nd person singular (2s) subject and a 3rd person dual (3d) object.

O B J E C T

		3			2			1		
		s	d	p	s	d	p	s	d	p
S U B	+p/vI 1 s									
	d									
	p									
J E C T	+p/vI 2 s	----->	gik							
	d									
	p									
	+p/va 3 s									
	d									
	p									

The mood marker is +vI since the verb stem iłisima- "to know" ends in a vowel. The ending is +vigik which indicates "you - them$_d$". Therefore, the Iñupiaq construction is **Iłisimavigik?** "Do you know them$_d$?"

12.3 Here are more examples of transitive verbs with the person and number of both the subject and the definite object identified.

a. **Kiña tautukpiuŋ?**
2s-3s
Whom do you see?

Tautukkiga Aalaak.
1s-3s
I see Aalaak.

b. **Kia iłisimavatin?**
3s-2s
Who knows you?

Siġmiam iłisimagaaŋa.
3s-1s
Siġmiaq knows me.

c. **Ikayuqpitku Aaŋa?**
2d-3s
Did you$_d$ help Aaŋa?

Naumi, ikayuŋitkikpuk.
1d-3s
No, we$_d$ did not help him.

d. **Uvlupak Aalaagum takuniaqpatin?**
3s-2s
Will Aalaak come and see how you are doing?

Ii, takuniaġaaŋa.
3s-1s
Yes, she will come and see me.

12.4 In Chapter IX, we learned that third person subjects of transitive verbs are expressed in the *relative* case. For example:

Niviaqsiam ikayuġniaġaa aapani.
The young woman will help her (own) father.

Iñuit qiñiġaat nanuq paŋaliktuaq sikumi.
The people are watching the polar bear running on the ice.

Naluktuam nannum tikitkai umiamiittuat.
The swimming polar bear reached the ones who are in the boat.

A first or second person can be co-subject with a third person. In such cases the subject ending for the verb is in the first or second person with the appropriate resulting number (e.g. I and he = 1d, I and they, or we and he = 1p; you and he =2d, you and he, or you and they = 2p). *The specified 3rd person noun, even though here (part of) the subject of a transitive verb, is in the absolutive, not the relative, and has the enclitic +lu "and" added.* Here are some examples:

a. **Aġnaġlu pilaŋniaġikpuk ugruk.**
1d-3s
The woman and I will butcher the bearded seal.

b. **Kiñalu uqallautiniaqpitku Aalaak?**
2d-3p
Who and you will tell Aalaak?

c. **Siġmiaġlu isiġniaġivuk uvlaaku.**
1s-3p
Siġmiaq and I will bring them inside tomorrow.

d. **Aaŋalu atuġniaqpitkik/atuġniaqpisigik qimmik?**
2d-3d
Are you and Aaŋa going to use the dogs$_d$?

e. **Ii, Aaŋalu qimmik atuġniaġivuk.**
1d-3?
Yes, Aaŋa and I will use the dogs$_d$.

f. **Panitinlu qakugu ullagniaqpisiuŋ avilaitqatiga?**
2p-3s
When will you and your daughters go to my friend?

g. **Tuvaaqatigalu uqallautiniaġikpuk panikpuk anaqagu.**
1d-3s
My spouse and I will tell our$_d$ daughter this evening.

12.5 Here is a partial list of time related-words, some of which have already been given as vocabulary words.

uvluq	day
unnuaq	night, last night
uvlaaq	morning, this past morning
* **anaqa**	evening
anaqaksraq	evening, last evening
ukIuq	winter, last winter; year, this last year
ukIaq	fall, last fall
upinġaksraq	spring, last spring
upinġaaq	summer, last summer
ikpaksraq/unnugman	yesterday
ikpaksraaq	a few days ago
akku	a while ago

The postbase **-pak** *nn* is added to time-related words to indicate the duration of time which is just now beginning, occuring now, or just elapsed.

uvlupak	during this day; today
unnuapak	during all of this just beginning, ongoing or just ended night
uvlaapak	during all of this just beginning, ongoing or just ended morning
anaqapak	during all of this just beginning, ongoing or just ended evening
ukiupak	during all of this just beginning, ongoing or just ended winter or year
ukiapak	during all of this just beginning, ongoing or just ended fall

upinġaksrapak	during all of this just beginning, ongoing or just ended spring
upinġaapak	during all of this just beginning, ongoing or just ended summer
ikpaksraapak	during all of this just beginning, ongoing or just ended few days
akkupak	right now; immediate past

The locative noun case ending **÷mI** is attached to the time-related words to indicate the time of day or season an activity usually, regularly occurs, occurred or will occur. It is not used with **ikpaksraq** "yesterday", **unnugman** "yesterday" or **akku** "a while ago".

uvlumI	during the day
unnuamI	during the night
uvlaamI	during the morning; tomorrow morning
anaqamI	during the evening; during this coming evening
ukiumI	during the year; during the winter
ukiamI	during the fall
upinġaksramI	during the spring
upinġaamI	during the summer

The postbase **+[g]u** *nn* when attached to time-related words, places them in the future, to the next season or time indicated.

unnuaġu	tonight still to come
uvlaaġu	tomorrow morning
uvlaaku(n)	tomorrow
anaqagu *or* **anaqaksraġu**	this evening still to come
ukiuġu	this coming winter; this coming year
ukiaġu	this fall still to come
upinġaksraġu	this spring still to come

upinġaaġu	this summer still to come
ikpaksraaġu	in a few days
aaqagu	later on (in same day)

12.6 In Iñupiaq there are two words **qaŋa** and **qakugu** which are used for asking "when?". **Qaŋa** is used when asking about a past event, and **qakugu** is used when asking about a future event. The interrogative word **sumI** presented in Chapter VII is used when asking for a location in space, but it is also used when asking for a location in time. **SumI** is generally used when asking about a regularly occurring event.

Here are some examples using the words **qaŋa**, **qakugu**, **sumI** and the time-related words presented in the previous section.

a. **Qaŋa tikitpa tiŋŋun?**
When did the plane arrive?

Uvlaaq tikitchuaq.
It arrived this morning.

b. **Qakugu tikiññiaqpa umiaqpak?**
When will the ship arrive?

Ukiaġu tikiññiaqtuq.
It will arrive this coming fall.

c. **Sumi tikitchuuva umiaqpak?**
When does the ship arrive?

Ukiami tikitchuuruq.
It arrives during the fall.

d. **Qaŋa utiqpa?**
When did he return?

Akku.
A while ago.

e. **Qakugu aitchuġniaqpiuŋ?**
When will you give her something?

Akkupak.
Right now.

f. **Sumi utiġuuvisi?**
When do you$_p$ usually return?

Ukiami utiġuurugut.
We usually return during the fall.

g. **Qaŋa amiqpisiuŋ umiaq?**
When did you$_p$ put the skin covering on the boat?

Uvlupak.
Today.

h. **Qakugu amiġniaqpisiuŋ umiaq?**
When will you$_p$ put the skin covering on the boat?

Uvlupak amiġniaġikput.
We will put the skin covering on it today.

i. **Qakugu niġiñiaqpiñuk?**
When are we$_d$ going to eat?

Aaqagu.
In a while.

12.7 Postbases **-rraqsI**-vv, **-llatu**-vv and **+[s]ulaIt**-vv.

A. The postbase **-rraqsI**-vv means "to begin to ____".

Here are some examples:

uqauti-	Uqautirraqsigai. He began talking to them.
iglautigi-	**Iglautigirraqsigaa.** She began laughing at it.
aI-	Airraqsiva? Has he started home?
payuk-	Payurraqsigai aŋutit. She has started on her way to bring food to the men.
savak-	**Qaŋa savarraqsivit?** When did you begin to work? **Uvlaakun savarraqsiñiaġiga qamun.** I will begin to work on the car tomorrow.
miquq-	**Uvlaaq miqurraqsiruaŋa.** I began sewing this morning. **Miqurraqsigai atigit aġnam.** The woman began sewing on the parkas.

The postbase **-rraqsI**-vv combines with other postbases we have studied, forming:

-rraqsiŋIt-vv to not begin to

-rraqsiñiaq-*vv*	will begin to
-rraqsiñiaŋIt-*vv*	will not begin to do
-rraqsivallIq-*vv*	probably, appeared to begin to
+[s]urraqsI-*vv*	to begin to want to
+turraqsI-*nv*	to begin to utilize (eat, wear, use, etc...)
+tuġurraqsI-*nv*	to begin to want to utilize (eat, wear, use, etc...)
-rraqsisuu-*vv*	always begin to
+qparraqsI-*vv*	to begin to do with intensity
+muutirraqsI-*nv*	to begin to take to a ____

Here are some examples:

Qaŋa atigiturraqsiva Siġmiaq?
When did Siġmiaq start wearing a parka?

Miqłiqtuq qiaqparraqsiruaq akku.
The child began to cry hard a while ago.

Niġisurraqsiruaq akku.
He began to want to eat a while ago.

Naŋirviŋmuutirraqsigaa.
She began to take him to the hospital.

Qaŋa avilaitqatin makitarraqsiva?
When did your friend begin standing?

Umiaqtuġurraqsiruaq ikpaksraq.
He began wanting to go boating yesterday.

Savarraqsisuuruq unnuami.
He begins working (diligently) at night.

B. The following two postbases refer to habitual behavior. The postbase -llatu-vv means "to enjoy ____ing".

akutuqtuq-	**Akutuqtullaturuŋa.** I like to eat akutuq.
taiguaq-	**Sunik taiguallatuvit?** What do you enjoy reading?
ikayuq-	**Aalaagum ikayullatuvauŋ Siġmiaq?** Does Aalaak enjoy helping Siġmiaq?
"spinach"	**Kiña spinach-tullatuva?** Who likes to eat spinach?
miquq-	**Kitkut miqullatuvat?** Whop enjoys sewing?

BEST COPY AVAILABLE

qiñiq-	**Aaŋam qiñillatugai miqłiqtut.** Aaŋa enjoys watching/looking at the children.
piuraaqaq-	**Miqłiqtut piuraaqallaturut.** The children enjoy having toys.

The postbase +[s]ulaIt-vv means "to not like to _____". Here are some examples.

savak-	**Savagulaitchuq naŋirviŋmi.** She does not like to work in the hospital.
ikayuq-	**Ikayuġulaitkaa aataurani.** He does not like to help his (own) elder sister.
aqpat-	**Aqpatchulaitchuq uvlaami.** He does not like to run in the morning.

CHAPTER XII EXERCISES

A. Translate, then answer in Iñupiaq.

1. Does he know you? 2. Did they$_d$ ask you? 3. Will he catch you$_d$? 4. Did they$_d$ understand you? 5. Did they hide you? 6. Where did they hide you? 7. Where did he search for you$_p$? 8. Is he teaching you$_d$? 9. Is he smiling at you? 10. Are they laughing at you$_d$? 11. Will they$_d$ visit you? 12. Does he love you? 13. Will she come to, approach you$_d$? 14. Did they forget you$_d$? 15. Did she help you$_p$? 16. Did they$_d$ see you$_d$? 17. Are they searching for you? 18. Did she give you$_p$ something?

B. Translate, then answer in Iñupiaq.

1. Do you know her? 2. Did you$_d$ ask her? 3. Will you$_p$ catch it? 4. Did you$_p$ understand them? 5. Did you hide them? 6. Where did you$_p$ hide them? 7. Where did you$_p$ search for them? 8. Did you put it on? 9. Who$_d$ are you teaching? 10. What did you catch (with the hands)? 11. Who are you$_p$ smiling at? 12. Who$_d$ are you$_d$ smiling at? 13. What are you$_p$ laughing about? 14. What$_p$ did you$_p$ eat? 15. Who are you$_d$ visiting? 16. Who do you love? 17. Who$_p$ will you approach? 18. What did you forget?

C. Translate.

1. Who will give you a black wolf? 2. Siġmiaq will give me one black wolf. 3. Did you give the wood$_p$ to Siġmiaq? 4. No, I did not give the wood to Siġmiaq. 5. Who sold the red car yesterday? 6. Who is giving you a new car? 7. Siġmiaq is giving us a new car. 8. Who$_d$ is going to tell you? 9. Aalaak and Aaŋa are going to tell me. 10. Are you$_p$ going to use the boat? 11. We

are going to use the boat. 12. What are you dividing? 13. I am dividing the frozen meat. 14. Who is going to give you a new sewing machine? 15. Aaŋa is going to give me a new sewing machine. 16. Who is Aaŋa going to buy the new sewing machine from? 17. Aaŋa is going to buy the new sewing machine from Siġmiaq. 18. Are you$_d$ going to bring Aaŋa some akutuq? 19. No, we$_d$ are going to bring Aaŋa some milk.

D. Translate.

1. Aapaŋa aŋutaiyaam tauqsiġñiaġviŋmiñ aiva? 2. His mother went into the hospital. 3. Aapaga iglumi savaktuq. 4. Who$_p$ saw the table in the house? 5. Kitkuk qamunmiñ atqaqpak? 6. Is your$_p$ mother going by plane to Barrow in the morning? 7. Kitkut Qikiqtaġruŋmiñ unnuaq tikitpat? 8. Who$_p$ is (are) going to run from Wainwright to Barrow tomorrow? 9. Aaŋam nuliaŋa tikiññiaqpalliqsuq unnuami. 10. Aaŋa will go home in the morning from the hospital. 11. Utqiaġviŋmi Aaŋa savaŋniaqtuq naŋirviŋmi uvlumi. 12. Aasii Siġmiaq savaŋniaqtuq naŋirviŋmi unnuami. 13. Siġmiaq does not have a wife. 14. Sumi Aaŋalu Siġmiaġlu savaŋniaqpak? 15. Who$_p$ is (are) going to work during the nights and who$_p$ is (are) going to work during the day? 16. Tiŋŋutikun Aaŋalu Siġmiaġlu Utqiaġviŋmuŋniaqpak? 17. How many children does Aaŋa have? 18. Does Siġmiaq's mother have any akutuq in the tent? 19. No, Siġmiaq's mother does not have any (supply of) Iñupiaq ice cream in the tent.

E. Translate.

1. Did you and Aaŋa see the walrus and the lemming? 2. No, Aaŋa and I did not see them$_d$. 3. Who$_p$ saw the walrus and the lemming?

4. Did you$_d$ see them$_d$? 5. No, we$_d$ did not see them$_d$. 6. Did you and Iqiḷan lose (cannot find) the walrus and the lemming? 7. No, Iqiḷan and I did not lose them$_d$. 8. Did the walrus and the lemming forget you? 9. They$_d$ are in the swimming pool. 10. The lemming is singing and the walrus is laughing. 11. Is the lemming singing nicely? 12. Yes. The lemming wants to see us$_d$. 13. But the walrus does not want to see us$_d$. 14. I want to see the walrus and the lemming at the swimming pool. 15. Did you$_p$ find the walrus and the lemming? 16. Yes. They$_d$ are at the swimming pool. 17. Did the walrus see you$_d$ at the swimming pool? 18. No, he did not see us$_d$. He is sleeping.

F. Translate.

1. Kia ikayuġukpatin uvlaaku tauqsiġñiaġviŋmi? 2. Siġmiaq wants to help me. 3. Kiña tautukpiuŋ mitchaaġviŋmi uvlaaq? 4. I did not see Aalaak this (past) morning. 5. Sut iḷisaġniaqpigi uvlupak? 6. The lemming will run in the house. 7. Sumik tuqutpitku amaġuq? 8. We$_d$ killed the wolf with a bow (and arrow). 9. Sumi iqaluit iganiaqpisigiŋ? 10. We will cook the fish in the tent. 11. Who wants to see you$_d$ at the school? 12. Aalaagum tautuguŋitpalliġaatiguk. 13. Who$_d$ did you know? 14. Ingrid-lu Doris-lu iḷisimagikka aglaan nalugikka aŋutik malġuk. 15. The duck (always) swims in the bathtub.

G. Translate.

1. Paniiñ iḷisaurrirraqsiva uvlupak? 2. Kia katiqsrurraqsivagi asiat tupiġmun? 3. Aaŋa is beginning to feed the dogs. 4. The children are beginning to eat frozen meat. 5. Kiña

BEST COPY AVAILABLE

iłisautirraqsiviuŋ tupiġmi? 6. Kiña iglautigirraqsivarruŋ? 7. Where are they beginning to look for the boy? 8. Where are you and Siġmiaq going to begin working? 9. Where are you and Aalaak going to begin sewing the tents? 10. Qakugu miqurraqsiñiaqpigi atigit? 11. Uvlaaku miqurraqsiñiaġitka atigit. 12. Qaŋa ikayurraqsivatin? 13. Akkupak ikayurraqsigaaŋa. 14. Kiña aturraqsiva sikłamik? 15. The polar bear is beginning to run on the ice. 16. The wolf is beginning to eat fish. 17. Qakugu aturraqsiñiaqpitku umiaq? 18. Kia ikayurraqsiñiaqpasi.

H. Translate, then answer in affirmative, then in negative.

1. Aniiłłatuvit uvlaami? 2. Ikayullatuviuŋ iġñiġiñ? 3. Iłisallatuvigi? 4. Do you$_d$ like to eat? 5. Do squirrels like to swim? 6. Does your spouse like to run? 7. Taiguallatuvitkik? 8. Iłłaiqsullatuvatin? 9. Taiguallatuvagi? 10. Iłatinlu taiguallatuvisi? 11. Puuvrallatuvisik paniiñłu? 12. Ikayullatuvisiuŋ? 13. Siġmiamun tukkullatuva? 14. Does she like to hunt? 15. Do you and your spouse enjoy visiting her? 16. Do you$_d$ enjoy going to the airport? 17. Naŋirviŋmiillatuvit? 18. Tusaallatuviuŋ? 19. Do you$_p$ enjoy cooking?

I. Translate.

1. Are you$_p$ beginning to read them in the mornings? 2. Are you beginning to sew the skins with a sewing machine? 3. Is the boy beginning to understand you$_p$? 4. What are you$_d$ beginning to butcher the seals with? 5. Are you beginning to use the new car? 6. Is Aaŋa beginning to eat the Iñupiaq ice cream with a spoon? 7. Who$_d$ is beginning to take the bow from Aaŋa? 8. When will

you$_d$ begin to sew on the parkas tomorrow? 9. When did he begin to wear the red pants? 10. Will you begin to look for the cups in the tent? 11. When will he begin to help you and my son during the nights? 12. He will begin to help us during the nights tomorrow. 13. When will he begin to help you$_d$ during the days? 14. He will begin to help us$_d$ during the days tomorrow. 15. When did you and your spouse begin to look at the bearded seal? 16. Aaŋa and I will began to look at (watch) the bearded seal this evening. 17. When will you and your daughters begin to butcher the polar bears$_d$? 18. My daughters and I will begin to butcher the polar bears$_d$ in the morning.

J. Translate.

1. Kia aitchuġukpatin naluamik? 2. Sumik aanniaqpiuŋ miqłiqtuq? 3. Kitkuk uqallautivigik? 4. Tuyuġiniaqpigi kalat Aalaagmun? 5. Sumun iḷiñiaqpitku niġġivik? 6. Sumik miquġniaqpiuŋ? 7. Kiña kamikłuqaġukpa nutaaŋnik? 8. Kiña paqitpa akłunaamik? 9. Siġmiamlu Aaŋamlu uqallautiniaqpalliqpatin uvlaakun? 10. Nutaamik miquunmik aitchuġuŋitpauŋ Siġmiam nuliani? 11. Qavsiñik qallutinik aitchuġniaqpatin Iqiḷan? 12. Qavsiñik iqaluŋnik aitchuġniaqpauŋ Aaŋam Siġmiaq? 13. Sumiñ tauqsiqparruŋ umiaq? 14. Sumiñ tauqsiqpitku kautaq kaviqsaaq? 15. Ikpaksraq iñuqaqtuaŋa itchaksranik. 16. Unnuami kiñalu savakpisik naŋirviŋmi? 17. Uvlupak kia ikayuġniaqpatin tauqsiġñiaġviŋmi?

Stems

qakugu	when (in future)
qaŋa	when (in past)
aaqagu/aannagu	later on in same day
akku	a while ago
akkupak	right now
***anaqa**	
anaqagu	this evening still to come
or **anaqaksraġu**	
anaqaksramI	in the evening
anaqaksraq	evening; last evening
anaqamI	in the evening
anaqapak	during all of this just beginning, ongoing or just ended evening
ikpaksraq	yesterday : *cf.* **unnugman**
ikpaksraaġu	in a few days
ikpaksraapak	during all of this just beginning, ongoing or just ended few days
ikpaksraaq	a few days ago
ukiaq	fall; last fall
ukiaġu	this fall still to come
ukiamI	during the fall
ukiapak	during all of this just beginning, ongoing or just ended fall
ukiuq	winter; last winter; year; last year
ukiuġu	this coming winter; this coming year
ukiumI	during the winter
ukiupak	during all of this just beginning, ongoing or just ended winter or year
unnuaq	night; last night
unnuaġu	tonight still to come
unnuamI	during the night
unnuapak	during all of this just beginning, ongoing, or just ended night
unnuaq qitiqqaġman	midnight
upinġaaq	summer; last summer
upinġaaġu	this summer still to come
upinġaamI	during the summer
upinġaapak	during all of this just beginning, ongoing or just ended summer
upinġaksraq	spring; last spring
upinġaksraġu	this spring still to come

upinġaksramI	during the spring
upinġaksrapak	during all of this just beginning, ongoing or just ended spring

uvlaaq	morning; this past morning
uvlaaġu	tomorrow morning
uvlaaku	tomorrow
uvlaamI	during the morning; tomorrow morning
uvlaapak	during all of this just beginning, ongoing or just ended morning

uvluq	day
uvlumI	during the day
uvlupak	during this day; today

Postbases

+[g]u*nn*	[indicates the next interval of time]
-llatu-*vv*	to enjoy ____ing
+[s]ulaIt-*vv*	to not like to ____
-rraqsI-*vv*	to begin to ____

Postbase Combinations

÷mullatu-*nv*	to enjoy going to the ____
÷mugulaIt-*nv*	does not like to go to the ____
÷muutillatu-*nv*	*(t)* to like to, enjoy taking *her/him/it* to the ____
÷muutisulaIt-*nv*	*(t)* does not like to take *her/him/it* to the ____

Endings

Interrogative	Indicative
+p/viuŋ 2s-3s you-her/him/it	**+k/giga** 1s-3s I-her/him/it
+p/vigik 2s-3d you-them$_d$	**+k/gi(k)ka** 1s-3d I-them$_d$
+p/vigI(t) 2s-3p you-them	**+k/gitka** 1s-3p I-them
+p/vitku 2d-3s you$_d$-her/him/it	**+k/gikpuk** 1d-3s we$_d$-her/him/it
+p/visigik *or* **+p/vitkik**	**+k/givuk** 1d-3d

2d-3d	
you$_d$-them$_d$	we$_d$-them$_d$
+p/visigik	**+k/givuk**
2d-3p	1d-3p
you$_d$-them	we$_d$-them
+p/visiuŋ	**+k/gikput**
2p-3s	1p-3s
you$_p$-her/him/it	we$_p$-her/him/it
+p/visigiŋ/k	**+k/givut**
2p-3d/p	1p-3d/p
you$_p$-them$_d$	we-them$_d$
or	
you$_p$-them	we-them
+p/vatin	**+k/gaaŋa**
3s-2s	3s-1s
she/he/it-you	she/he/it-me
+p/vatin	**+k/gaaŋŋa**
3d-2s	3d-1s
they$_d$-you	they$_d$-me
+p/vatin	**+k/gaanŋa**
3p-2s	3p-1s
they-you	they-me
+p/vasik	**+k/gaatiguk**
3s-2d	3s-1d
she/he/it-you$_d$	she/he/it-us$_d$
or	*or*
3d-2d	3d-1d
they$_d$-you$_d$	they$_d$-us$_d$
or	*or*
3p-2d	3p-1d
they-us$_d$	they-us$_d$
+p/vasI	**+k/gaatigut**
3s-2p	3s-1p
she/he/it-you$_p$	she/he/it-us
or	*or*
3d-2p	3d-1p
they$_d$-you$_p$	they$_d$-us
or	*or*
3p-2p	3p-1p
they-you$_p$	they-us

CHAPTER XIII INUPIAQ DEMONSTRATIVE PRONOUNS

13.1 Iñupiaq demonstrative pronouns form a very special and elaborate system within the Iñupiaq language. They indicate a person, animal, thing or area by reference to its position with respect to the speaker and the listener.

While English, for demonstrative pronouns, has only "this" (near the speaker) and "that" (not near the speaker), Iñupiaq has a very elaborate system of such pronouns, with several distinctions, and which serve a very important function in the language.

In defining the demonstrative pronouns, the following terms are used:

one
indicates an animal, a thing, a person or an area.

extended
indicates one that is long (the length is at least three times the width); in a prone position, moving; or covers large expanses of land or water.

restricted
indicates one that is not long (the length is less than three times the width), stationary, or moving within a confined area.

The demonstrative pronouns listed are in the absolutive case. The singular, dual, and plural forms are given. The absolutive demonstrative pronoun is used to answer the question **suna?** "what?" or **kiña?** "who?".

13.2 The endings for absolutive demonstrative pronouns are **+na**, **+kuak** and **+kua** for the singular, dual and plural forms respectively.

	singular	dual	plural	
1.	**una**	**ukuak**	**ukua**	; see samna
	this, the one near the speaker, within arm's reach, restricted, visible.			
2.	**manna**	**matkuak** *or* **makuak**	**matkua** *or* **makua**	
	this, the one near the speaker, within arm's reach, extended, visible.			
3.	**igña**	**ikkuak**	**ikkua**	; see agna
	that, the one there, away from the speaker and the listener, or the one across from here (across a river, large area or body of water), or the one down the coast			

BEST COPY AVAILABLE

to the west (some distance from the ocean), restricted, visible.

4. **amna** **apkuak** **apkua**
that, the one over there, away from the speaker and the listener, or the one down the coast to the west (some distance away from the beach), extended, visible.

5. **amna** **apkuak** **apkua**
that, the one on the other side of a barrier or in another room or house, not visible.

6. **kanna** **katkuak** **katkua**
that, the one below the speaker and the listener, or the one in a container, or the one near the doorway, or the one near the ocean, or the one downriver, or the one down along the coast to the west, restricted, visible.

7. **unna** **utkuak** **utkua**
that, the one below the speaker and the listener, or the one in a container, or the one near the doorway, or the one near the ocean, or the one downriver, or the one down along the coast to the west, extended, visible.

8. **samna** **sapkuak** **sapkua** : see una
this, the one inside the container, near the speaker (speaker can reach inside the container and touch the object), not visible.

or

that, the one below the speaker and the listener, the one inside a large container (speaker cannot reach in and touch the object), or the one by, on, in the ocean, not visible.

9. **kigña** **kikkuak** **kikkua**
that, the one outside in the vicinity of the house, away from the speaker and the listener, restricted, visible.

10. **qagna** **qakkuak** **qakkua**
that, the one outside in the vicinity of the house, away from the speaker and the listener, extended, visible.

11. **qakimna** **qakipkuak** **qakipkua**
that, the one outside (around the house) or the the one next door, away from the speaker and the listener, not visible.

12. **kimña** **kipkuak** **kipkua**
that, the one inside the house or tall, huge container, or the one up the coast to the east, restricted, visible.

13. **qamna** **qapkuak** **qapkua**
that, the one inside the house or tall container on its side (the object can be seen through a hole), or the one up the coast to the east, extended, visible.

14. **qamna** **qapkuak** **qapkua**
that, the one inside the house or a large container, or the one up the coast to the east, not visible.

15. **pigña** **pikkuak** **pikkua**
that, the one up there, or the one away from the ocean, or the one upriver, away from the speaker and the listener, restricted, visible.

16. **pagna** **pakkuak** **pakkua**
that, the one up there, or the one away from the ocean, or the one upriver, away from the speaker and the listener, extended, visible.

17. **pamna** **papkuak** **papkua**
that, the one up there (upstairs, inland, above the clouds, in heaven), not visible.

18. **pakimna** **pakipkuak** **pakipkua**
that, the one directly above the house or on the roof, not visible.

19. **agna** **akkuak** **akkua** : see igña
that, the one across from here (on the other side of the river, the lake or lagoon), extended, visible.

20. **akimna** **akipkuak** **akipkua**
that, the one across from here (on the other side of the river, the lake or lagoon), not visible.

21. **sakimna** **sakipkuak** **sakipkua**
that, the one in the **qanitchat** "enclosed front porch", not visible (the speaker is inside the house).

22. **imña** **ipkuak** **ikpkua**
that, the one in the past, the aforementioned one, or the one not yet seen or realized, but expected, or the one brought to mind, or thought of.

The only demonstrative pronoun in this list which does not refer to an object in "space' is **imña**. **Imña** refers to one in past time, or the one brought to mind or thought of. For example,

> **Ipkuak iññuk atiŋik ukiaq Qikiqtaġruŋmiñ tikitchuak iłisimavigik?**
> Do you know the names of those (brought to mind) persons$_{d}$ who arrived from Kotzebue last fall?

13.3 Demonstrative pronouns may be used alone, or they may be used in apposition to another noun of the *same case and number*. Here are some examples.

Una **niġiruq.**
This one (restricted, visible) is eating.

Una aġnaq **niġiruq.**
This woman (restricted, visible) is eating.

Kanna **qatiqtuq.**
That one down there (restricted, visible) is white.

Kanna iglu **qatiqtuq.**
That house down there (restricted, visible) is white.

Pikkuak **aŋutauruk.**
Those$_d$ up there (restricted, visible) are men.

Pikkuak iññuk **aŋutauruk.**
Those$_d$ persons$_d$ up there (restricted, visible) are men.

Iñupiaq demonstrative pronouns do not take possessive endings. When one wants to express the possession of a thing indicated by a demonstrative pronoun, the demonstrative pronoun is used in apposition to a possessed noun formed by attaching the possessive endings to the stem pI-, which can take noun endings. The stem pI- is discussed further in Chapter XVII. Here are some examples:

Una piga **aŋiłhaaqtuq.**
This (restricted, visible) thing of mine is bigger.

Manna piŋa **piuŋ!**
Take *this (extended, visible) thing of hers*!

Kanna piat **pisiguŋ!**
Shoot and hit *that (restricted, visible) thing of theirs which is located down there*!

Otherwise a demonstrative pronoun may be used in apposition to a regular possessed noun. Here are some examples:

Una atigiga **nakuaġigiga.**
I like this (restricted, visible) parka of mine.

Igña atigaa **utuqqauruq.**
That (restricted, visible) parka of his is old.

Pagna supputiŋa **atuġniaġiga.**
I will use *that (extended, visible) gun of his which is up there*.

Sakipkuak kamiŋik **atuġukpigik?**
Do you want to used *his boots$_d$ (not visible) which are*

in the cold porch?

Naumi, *makkuak kaminik* atuġukkika.
No, I want to use *these*$_d$ *(extended, visible) boots*$_d$ *of his*.

***Matkuak Aaŋam kaminik* atuġukpagik?**
Does she want to use *these*$_d$ *(extended, visible) boots*$_d$ *of Aaŋa's*?

***Pigña tupiqput* atuġukkaa Siġmiam.**
Siġmiaq wants to use *our tent (which is up there, restricted, and visible)*.

13.4 In Iñupiaq, a demonstative adverb calls attention to the specific position of given objects. In keeping with the elaborate set of demonstrative pronouns, Iñupiaq has a set of corresponding demonstrative adverbs.

The first column gives the demonstrative pronoun in the absolutive, and the second column gives the corresponding demonstrative adverb. The third column gives the meaning of the adverb. The following abbreviations are used: *r* for *restricted*, *e* for *extended*, *v* for *visible*. Henceforth, the letters *r*, *e*, *v*, and *not v* will be used for the terms *restricted*, *extended*, *visible*, and *not visible*, respectively. A demonstrative adverb answers the question **nauŋ**? "where?".

pronoun	*adverb*	
una	**uvva**	here, r, v
manna	**marra**	here, e, v
samna	**samma**	here, not v
igña	**ikka**	there, r, v
amna	**avva**	there, e, v
amna	**amma**	there, not v
igña	**ikka**	across there, r, v
agna	**agga**	across there, e, v
akimna	**aŋma**	across there, not v
kanna	**kanna**	down there, r, v
unna	**unna**	down there, e, v
samna	**samma**	down there, not v
sakimna	**saŋma**	down there, in cold porch, not v
pigña	**pikka**	up there *or* inland, upriver, r, v
pagna	**pagga**	up there *or* inland, upriver, e, v
pamna	**pamma**	up there *or* inland, upriver, not v
pakimna	**paŋma**	up on roof, not v
kigña	**kigga**	out there, r, v

qagna	**qagga**	out there, e, v
qakimna	**qaŋma**	out there, not v
kimña	**kivva**	in there *or* up coast, r, v
qamna	**qavva**	in there *or* up coast, e, v
qamna	**qamma**	in there *or* up coast, not v
imña	**imma**	aforementioned past

A simple sentence containing a demonstrative adverb and a noun does not need a verb. The following English sentences contain "is" but there is no corresponding verb in the Iñupiaq.

Uvva aġnaq.
Here (r, v) *is* the woman.

Umiaq unna.
The boat *is* down there (e, v).

Ikka atigin.
Your parka *is* over there (r, v).

Unna aŋun.
The man *is* down (e, v).

Suna manna?
What *is* this (e, v)?

The demonstrative adverb may function as a one-word answer.

Nauŋ aglaun?	Where is the pencil?
Unna.	Down there (e, v).
Nauŋ kammaka?	Where are my boots$_d$?
Saŋma.	In the *qanitchat*.
Nauŋ ipkua qallutit?	Where are the cups?
Pagga.	Up there (e, v).
Nauŋ imña saviga?	Where is my knife?
Marra.	Right here (e, v).
Niksiŋa nauŋ?	Where is his fishing hook?
Pagga.	Up there (e, v).

The demonstrative adverb **imma** "as yet unseen, unrealized" is used when expressing something definite but as yet unseen, unrealized. The subject of the sentence **qairuq** "he is coming," may or may not be visible. The speaker can actually see him coming, or she knows that he is on his way. When the sentence **qairuq** "he is coming," is accompanied by the adverb **imma** "as yet unseen" producing **imma qairuq** "he is coming but as yet unseen, unrealized," the speaker is confident that the subject is on his way although she cannot see him.

13.5 Demonstrative stems are found by deleting the demonstrative pronoun marker **+na** from the pronouns in the absolutive or by deleting the positional marker **:'a** from the adverbs while removing gemination and assimilation where they occur, and reinserting **weak i**. For the two **amna**'s and the two **qamna**'s, the difference in the stems is evident from the adverbial forms. Demonstrative stems which end in **m** always refer to not visible objects.

Demonstrative Stems	Pronouns	Adverbs
uv-	una	uvva
mar-	manna	marra
Ik-	igña	ikka
am-	amna	amma
av-	amna	avva
ag-	agna	agga
akim-	akimna	aŋma
kan-	kanna	kanna
un-	unna	unna
sam-	samna	samma
kIg-	kigña	kigga
qag-	qagna	qagga
qakim-	qakimna	qaŋma
kIv-	kimña	kivva
qam-	qamna	qamma
qav-	qamna	qavva
pIk-	pigña	pikka
pag-	pagna	pagga
pam-	pamna	pamma
pakim-	pakimna	paŋma
sakim-	sakimna	saŋma
Im-	imña	imma

The ending for the demonstrative adverb is **:'a** which causes gemination of the final consonant of the demonstrative stem, whenever possible. The **:'a** causes the deletion of the semi-final weak i in the stems **qakim-**, **pakim-**, **akim-**, and **sakim-** followed by the assimilaton of k to m to produce **qaŋma-**, **paŋm-**, **aŋm-**, and **saŋma-**, respectively.

13.6 Demonstrative pronouns and adverbs may be used together in the same sentence, reinforcing each other. Here are some examples:

Pigña pikka katagniaqtuq.
That one up there (r, v) is going to fall.

Pamna pamma makitchuŋitchuq.
That one upstairs (not v) does not want to get up.

Marra manna kia saviŋa?
Whose knife is this here (e, v)?

Samna samma ullaŋniaġiga.
I will go to the one downstairs (not v).

Marra manna suva?
What is the matter with him (e, v)?

This is especially so in the case of the following demonstratives which are (superficially) homophonous in their pronominal forms.

a.	**amna**	that, the one over there; in another room; the one down the coast to the west but some distance away from the beach; extended and visible.
	amna	that, the one on the other side of a barrier; in another room or house; not visible.
b.	**qamna**	that, the one inside a dwelling or a tall container on its side, or the object referred to can be seen through a hole; the one up the coast to the east; extended and visible.
	qamna	that, the one inside a dwelling or a large container; the one up the coast to the east; not visible.

Although they sound the same, they have different stems. The stem of **amna** (visible) is **av-** and the stem of **amna** (not visible) is **am-**. **Amna** (visible) corresponds to the demonstrative adverb **avva** "over there, extended, visible"; and

amna (not visible) corresponds to **amna** "over there, not visible". The stem **qamna** (visible) is **qav-** and the stem of **qamna** (not visible) is **qam-**. **Qamna** (visible) corresponds to the demonstrative adverb **qavva** "up the coast, extended, visible"; and **qamna** (not visible) corresponds to the demonstrative adverb **qamma** "up the coast, not visible". Here are some examples:

Avva amna kiña?
Who is that over there (extended, visible)?

Amma amna kiña atuqpa?
Who is that (not visible) singing (in the other room)?

Qamna qavva iñuk aqpattuaq supputiqaqtuq.
That person (up the coast - to the east, extended, visible) who is running has a gun.

Qamma qamna kiña iñuk uqaqpakpa?
Who is that person inside (not visible) talking so loudly and much?

Avva amna suva?
What is the matter with that person (extended, visible)? *or* What is that one (extended, visible) doing?

Amma amna kiña uqautivauŋ?
Who (not visible) is she talking to?

Demonstrative adverbs and pronouns when used together in a sentence are generally spoken as one word.

avva amna	[avvaamna]	that one there, e, v
amna avva	[amnaavva]	
pigña pikka	[pigñapikka]	that one up there, r, v
pikka pigña	[pikkapigña]	
uvva una	[uvvauna]	this one here, r, v
una uvva	[unauvva]	
kanna kanna	[kannakanna]	that one down there, r, v
kanna kanna	[kannakanna]	
ikka igña	[ikkaigña]	that one over there, r, v
igña ikka	[igñaikka]	
amma amna	[ammaamna]	that one there, not v
amna amma	[amnaamma]	
marra manna	[marramanna]	this one here, e, v
manna marra	[mannamarra]	
agga agna	[aggaagna]	that one there, e, v
agna agga	[agnaagga]	

unna unna	[unnaunna]	that one down there, e, v
unna unna	[unnaunna]	
imma imña	[immaimña]	that one as yet unseen
imña imma	[imñaimma]	

The demonstrative adverb precedes the pronoun when it is used with an interrogative verb or an interrogative pronoun. In this case, the interrogative verb or pronouon usually follows the demonstratives.

Avva amna suva?
What's the matter with him (e,v)?

Imma imña suvit?
What's with you?

Imma imña suva?
I wonder what's keeping him?

Ikka igña kiña?
Who is that over there (r,v)?

Unna unna suna?
What is that (e,v) down there?

Pikka pigña suva?
What is he (up there, r, v) doing?

Marra makuak suvak?
What's the matter with them (e,v)?

Pagga pakkua suvat?
What are those up there (e,v) doing?

13.7 Demonstrative pronouns, like nouns, are found in all eight cases. Here are examples using one stem **Ik-** "over there, r, v". Only the singular forms are shown here. Notice their inflection is different from that of ordinary nouns. Note they all add **t/rum** and special endings usually bearing little resemblance to those used for ordinary nouns.

Ik-	(stem)	there, restricted, visible
igña	(absolutive)	that one there
iktuma	(relative)	(of) that one there
iktumiŋa	(modalis)	(with) that one there
iktumani	(locative)	at that one there
iktumaŋŋa	(ablative)	from that one there
iktumuŋa	(terminalis)	to that one there
iktumatun	(similaris)	like that one there
iktumuuna	(vialis)	via that one there

The demonstrative adverbs are found in four of the cases. (See Chapter XVI for further discussion on the demonstrative adverbs.) Notice that the following forms are like the forms given above minus the **tum**.

ikka	(adverb)	(it is) over there
ikanI	(locative)	located over there
ikaŋŋa	(terminalis)	to over there
ikuuna	(vialis)	through over there

The demonstratives in Iñupiaq constitute a separate word category apart from nouns and verbs, although, as shown above, they share some properties with nouns. Like nouns, some demonstrative pronouns and adverbs can be transformed into verb stems. The postbases **'aq-** or **+q-** are used to transform demonstratives into verb stems. The apostrophe **'** indicates gemination of the semi-final consonant. Here are some examples:

a. *with* **+q-**

	Sumuŋniaqpisik? Where will you$_d$ go?
iktumaŋa	**Iktumuŋaġniaqtuguk.** We$_d$ will go to that one there (r, v).
kanuŋa	**Kanuŋaġniaqpisik?** Will you$_d$ be going down there (r, v)?

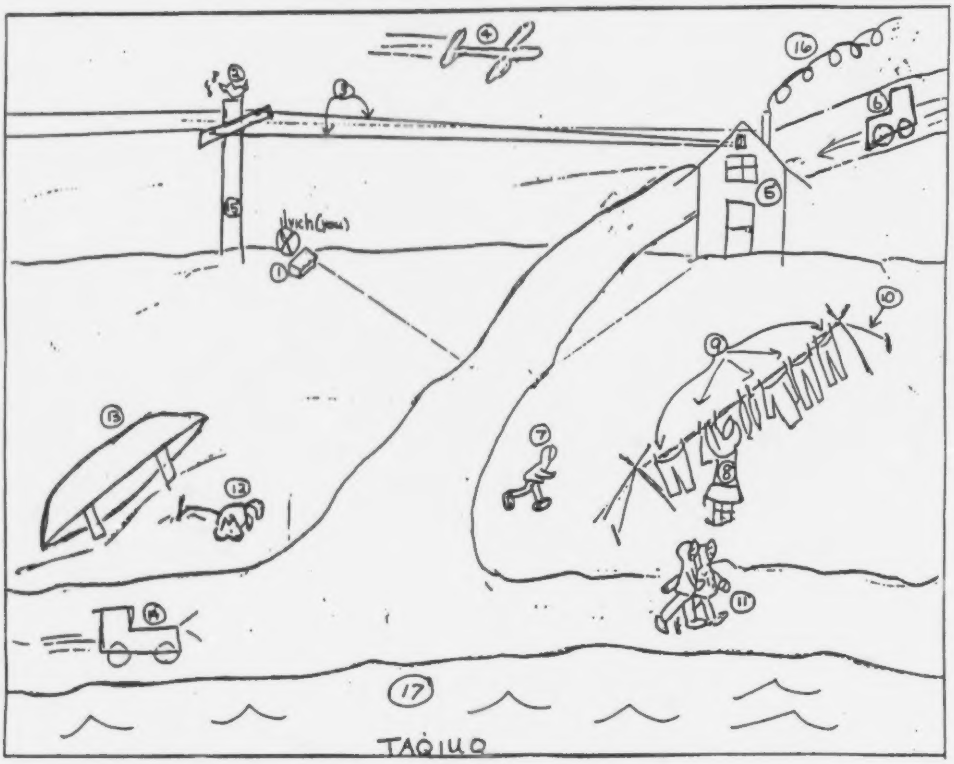
b. *with* **'aq-**

	Sukuaġniaqpat? Which way will they take?
mauna	**Maunnaaġniaqtut.** They will come by this (e, v) way.
	Sukuaġniaqpisik? Which way will you$_d$ take?
unuuna	**Unuunnaaġniaqtuguk.** We$_d$ will go along the beach.
	Sukuaqpa? Which way did he go?
avuuna	**Avuunnaaqtuaq.** He went that way (e,v).

13.8 Like nouns and verbs, the demonstratives may acquire enclitics. Here are some examples:

Pigñalu.	And that one up there (r,v).

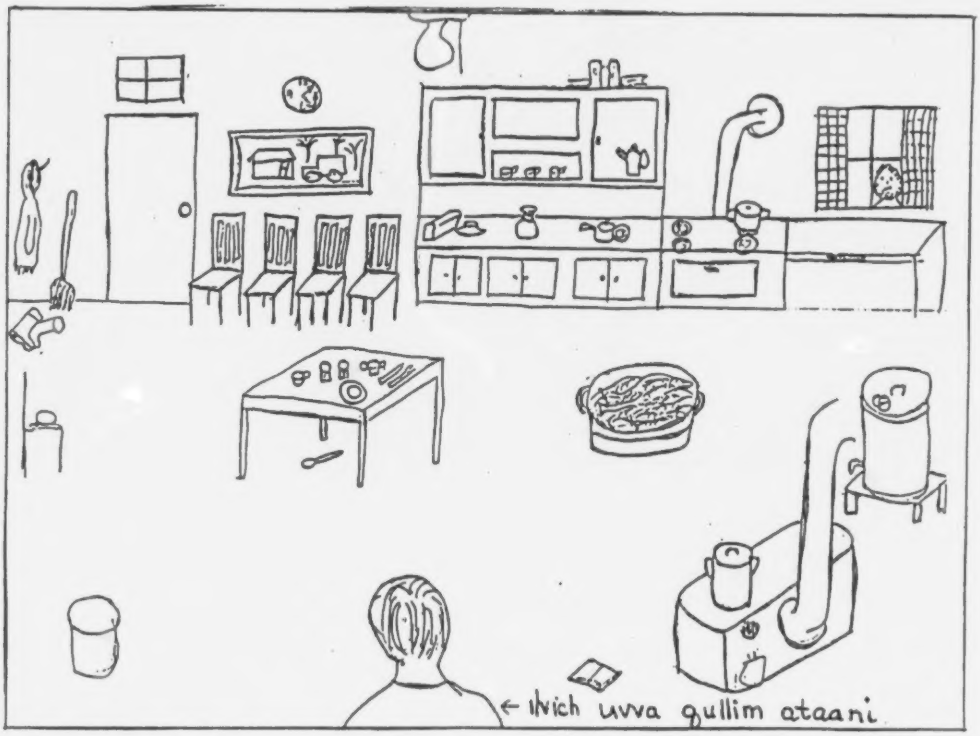
Igñagguuq.	It has been confirmed that it is that one over there (r,v).
Kananituq.	I hope it happens down there (r,v).
Unakiaq.	I think it is this one here (r.v).
Pigñalu.	Including that one up there (r, v).
Amnaunnii.	I think that one over there (e,v) will do.



EXERCISE A

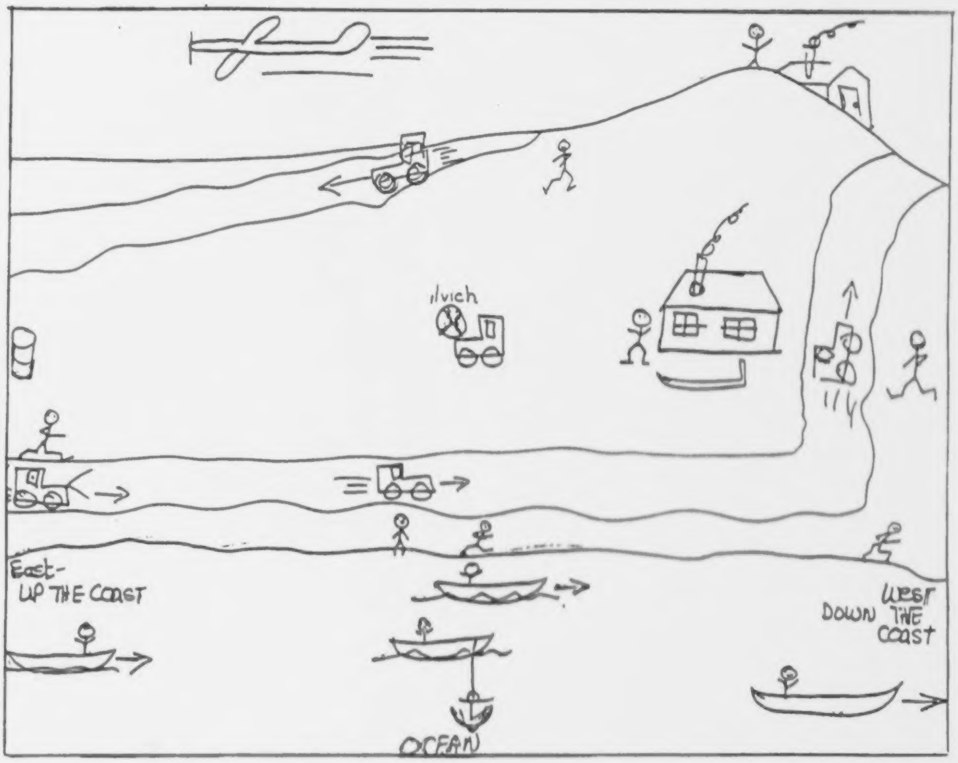
A. Using Picture A, write the demonstrative pronoun which fits the description.

1. the airplane flying overhead. 2. the bird on top of the pole. 3. the pole next to you. 4. the wires from the pole to the house. 5. the box next to you. 6. the thermos inside the box, not visible. 7. the road to the west of you. 8. the road along the beach. 9. the vehicle traveling along the beach road. 10. the two persons walking along the beach road. 11. the house across the road from you. 12. the clothes hanging on the clothesline. 13. the clothesline. 14. the woman hanging up the clothes. 15. the umiaq along the beach road. 16. the dog next to the umiaq along the beach road. 17. the boy running. 18. the vehicle behind the house (visible, moving).



B. Using Picture B, write the demonstrative pronoun which fits the description.

1. the light above you. 2. the spoon under the table. 3. the broom by the door. 4. the cup on top of the water barrel. 5. the boy looking into the house. 6. the pot on top of the stove. 7. the row of chairs next to the door. 8. the book on the floor next to the heater. 9. the utensils on top of the table. 10. the hat on top of the chair. 11. the bucket next to you, to the side. 12. the ulu on top of the kitchen counter. 134. the washtub full of fish. 14. the fish in the washtub. 15. the clock above the picture. 16. the picture. 17. the window above the door. 18. the row of cups on the shelves. 19. the books on the very top of the kitchen cabinet. 20. the parka hanging by the door. 21. the pair of boots by the door. 22. the teapot on the kitchen counter. 23. the heater close to you.



C. Using Picture C, write the demonstrative pronoun which fits the description.

1. the car parked next to you. 2. the person standing on top of
the hill. 3. the person walking down the hill towards you. 4.
the car moving on the road next to the ocean directly below you.
5. the house behind the hill, not visible. 6. the oil drum up
the coast to the east. 7. the person up the coast (east) running
along the beach road. 8. the airplane flying overhead. 9. the
boy standing by the house. 10. the boy standing by the water.
11. the boat on the ocean up the coast (east) traveling west.
12. The car traveling inland on the road next to the house. 13.
the car traveling from inland toards the coast to the east. 14.
the boat on the ocean, anchored. 15. the boat on the ocean
directly below traveling west. 16. the sled (plural concept in
Iñupiaq) next to the house. 17. the house by the side of the
road. 19. the boy walking east across the road. 19. the boy
walking along the beach down the coast (west). 20. the boat
furthest to the west traveling west. 21. the car up the coast
traveling west.

D. Provide the correct demonstrative pronoun for each description. The speaker (S) and the listener (L) are close to each other sitting at the table on chairs in the middle of the room.

1. picture hanging on the wall. 2. a nail in the ceiling 3. a marble in a fishbowl next to the S and L. 4. a book in the corner away from S and L. 5. a ball under the table, not seen by S and L. 6. a fork under the table, seen by S and L. 7. a woman passing by outside, seen by S and L. 8. a man standing outside, seen by S and L. 9. a fly walking on the ceiling. 10. a fly flying at eye level across the room from S and L. 11. a fly flying close to the ceiling. 12. a fly flying under the table, not seen by S and L. 13. a dead fly on the floor. 14. a chair by the door. 15. a book on the table next to S and L. 16. two books on a shelf above eye level across the room. 17. a kettle on top of the stove - at eye level. 18. an axe on floor next to S and L. 19. an axe on floor next to S and L, visible. 20. a broom next to the door (broom is plural and extended). 21. a cup in speaker's hand. 22. a sled outside, visible to S and L. 23. a sack of fish in the cold porch. 24. a parka hanging in the cold porch. 25. a person snoring upstairs. 26. a washing machine vibrating downstairs. 27. a person walking along the beach seen by S and L. 28. a person running along the beach to the east seen by S and L. 30. people in Anaktuvuk Pass. 31. people in California. 32. people standing around together outside, seen by S and L. 33. person sitting on a chair next to the stove. 34. person sitting on a chair next to the door. 35. lightbulb directly above S and L. 36. rug under the table, visible, restricted. 37. a coil of rope on the table.

E. Translate.

1. I want to use that cup (visible, away from speaker and listener). 2. Who is that man (downstairs, not visible)? 3. Who is going to help that woman (down there, visible, restricted)? 4. Whosed child is that crying (in the other room)? 5. Who is going to use this rope (near speaker, extended, visible)? 6. Siġmiaq and Aaŋa will use that boat (near the beach, visible extended). 7. Who is that talking (downstairs, not visible)? 8. Who is that crying (upstairs, not visible)? 9. Who is that sitting up in a tree (visible)? 10. What is that up there (passing overhead)? 11. What is that up there restricted and visible)? 12. Who is that over there (across the river, visible, restricted)? 13. Who is that (visible) in the tent? 14. Who is that (not visible) in the tent? 15. Who is that (not visible) working in the tent? 16. Whose boat is that (restricted, visible) in the river? 17. Whose knife is that (visible) in the boot? 18. Whose cup is that (visible) up there? 19. Manna akłunaaq Aaŋan atuġniaġaa. 20. Utkua iñuit ikayuġniaŋitkai Siġmiam. 21. The man (upstairs) is sleeping. 22. The woman (outside, visible, restricted) is butchering a seal. 23. The boat (up on the cache, visible, extended) (is) new. 24. That boy (over there, visible, restricted) came. 25. This axe is small. 26. Kimña iñuk Aaŋam aapaŋa kalivittuaq. 27. Makuak kammak aŋutaiyaam atuġniaġaik. 28. The table which is downstairs is big (not visible). 29. That table down there is not big (visible). 30. Samna niġġivik atuġniaġaa Aalaagum. 31. I will buy that boat which is down by the beach, visible. 32. Kia unna umiaŋa? 33. Pigña qamun atuġniaġikpuk. 34. Amna Aaŋam nuliaŋa

qamutitaġuuruq.

F. Translate using abbreviations in key.
Key: v=visible, not v=not visible, e=extended, r=restricted.

1. Amna tavsi niġġiviŋmiittuaq Aalaagum piŋa. 2. Pagna Siġmiam supputiŋa. 3. Kanna upkuaq aŋiruq. 4. Manna aglaun atuġniaqpitku? 5. Pigña nasaq tauqsiġukkiga. 6. Manna umiaq Aaŋam atuġniaġaa uvlaaku. 7. Utkua iñuit Aaŋam ullaŋniaġai qamunmik. 8. Apkua qattat Aalaagum atuġniaġai. 9. Amna aġnaq Aalaagum iḷisimagaa. 10. Kia kigña qamutiŋa? 11. Kia manna aglautiŋa/miŋuaqtuutiŋa? 12. Agna umiaq atuġniaġaa Siġmiam 13. Pamna iñuk siñiktuaq savakpaguuruq. 14. Samna Aaŋam atigiŋa Siġmiam atuġniaġaa. 15. Kanna nanuq Aaŋamlu Siġmiamlu ullaŋniaġaak. 16. Igña aġnaq ivaqłiqsuq qavaasuŋnik. 17. Matkua uluqpait atuġniaġait aġnat. 18. Qakkua uniat Aaŋamlu Siġmiamlu atuġniaġaik. 19. Utkuak iññuk Siġmiam iḷisimagaik. 20. Ikkuak miqłiqtuk kitkuk? 21. Qakimna qimmiq sumik atiqaqpa? 22. Sakimna quaq tuttu niġiñiaġikput uvlaaku. 23. Pigña siḷḷaq nakuuruq. 24. Kikkuak qimmik atuġniaŋitkaik uvlaaku. 25. Utkua umiat Qikiqtaġruŋmiñ tikitchuat. 26. Kitkut iñuit Qikiqtaġruŋmiñ tikitpat? 27. Apkua iñuit Qikiqtaġruŋmiñ tikitchuat. 28. Pakkua makpiġaat Siġmiam makpiġaaŋi. 29. Utkuak savvik piḷuktuk. 30. Apkuak kammak atuġniaŋitkaik Aalaagum. 31. Apkuak iññuk nalugaik Siġmiam. 32. Unna umiaq Aaŋam umiaŋa. 33. Kanna aġnaq ullaŋniaqpalliġaa Iqiḷan. 34. Qamna iñuk tupiġmiittuaq iḷisimaviuŋ? 35. Una immuk imiġniaŋitkiga.

G. Write the correct demonstrative adverb for each description.

1. up there, visible, restricted. 2. down there, visible, restricted. 3. over there, visible, restricted. 4. over there, visible, extended. 5. down there, not visible. 6. in another room. 7. upstairs. 8. at the top of the stairs, visible, restricted. 9. in the ice cellar, visible, restricted. 10. in the ice cellar, not visible. 11. in the speaker's hand, restricted. 12. away from the speaker but within arm's reach. 13. outside, visible, extended. 14. outside, visible, restricted. 15. in the cold porch, not visible. 16. in the past. 17. around here. 18. under the table, not visible. 19. under the chair, visible, restricted. 20. in California. 21. inside the tent, visible, restricted. 22. inside the tent, not visible. 23. across the river, visible, extended. 24. over there, visible, extended. 25. up the coast to the east, visible, extended. 26. down the coast to the west, visible, extended. 27. on the fifth floor. 28. on the roof, not visible. 29. on the roof, visible, restricted. 30. along the beach, visible, extended. 31. by the door, visible, restricted. 32. by the door, visible, extended. 33. in the speaker's hand, visible, extended. 34. on the clothesline, outside, visible, extended. 35. inside the house, visible, restricted. 36. in another house, not visible.

H. Translate (Use Key in Exercise F).

1. Marra manna kiña?/Kiña manna? 2. Pikka pigña suna?/Suna pigña? 3. Avvaamna kiña/Kiñaamna? 4. Pagga pagna suna?/Suna pagna? 5. Kigga kigña kiña?/Kiña kigña? 6. Qagga qagna

suna?/Suna qagna? 7. Uvvauna kiña?/Kiña una? 8. Kia unna qamutiŋa? 9. Igña ikka ikayuġniaġiga. 10. Samna samma niġġivik tauqsiġukkiga. 11. Qakimna qagma aquppiutaq tupiġmiittuaq nakuuruq. 12. Igña niġġivik pisukpiuŋ? 13. Manna marra akłunaaq naammaktuq. 14. Agna umiaq atuġukkiga. 15. Kivva kimña Aalaak suva? 16. Qamma qamna iñuk sumik ivaqłiqpa? 17. Sakimna saŋma uluuraqpak atuġniaġaa. 18. Kanna kanna iqaluk kia piŋa? 19. Imma umiaqtuqtuk. 20. Qagna qagga akłunaaq atuġniaŋitkikput. 21. Sakimna saŋma atigiga nakuuruq. 22. Qamna qavva iñuk iḷisaġiŋitkiga. 23. Kia marra manna supputiŋa? 24. Qamna qamma iñuk naŋittuq. 25. Pigña pikka aqvaluqtaaq pisukkiga. 26. Sapkua samma siñigviit iñuitchut. 27. Marra manna kia saviŋa? 28. Pagga pagna kiña?/Kiña pagna? 29. Kivva kimña suva? 30. Immaimña aŋun sumukpa? 31. Igña nullaġvik iniqaqpalliqsuq. 32. Pamma pamna ullaŋniaġiga uvlupak. 33. Qakugu amna ullaŋniaqpiuŋ? 34. Qakimna qaŋma tupiq upkuagitchuq. 35. Kia una punniq niġiñiaqpauŋ? 36. Pikka pigña kia qallutiŋa? 37. Iqaluum papiġua imña sumiitpa?

I. __Translate and answer.__

1. Amna aluuttaun atuġniaqpiuŋ? 2. Pigña nasaq atuġniaqpalliqpisiuŋ? 3. Manniit ukua Siġmiamun aanniaqpigi? 4. Niġġivik igña tupiġmi atuġniaqpisiuŋ? 5. Saviqaġvik imña sumiitpa? 6. Puyuuġvik pakimna piiqpauŋ? 7. Aquppiutaq pamna kaviqpa? 8. Qallutiga una kia navikpauŋ? 9. Puggutaurat qakipkua tupiġmiittuat atuġniaqpisigiŋ? 10. Saviit sapkua amuraġaamiittuat ipkitpat? 11. Mannik igña niġiñiaqpauŋ Aalaagum? 12. Qamna qayaq tupiġmiittuaq atuġniaqpitku? 13.

Punniq igña kia niġiñiaqpauŋ? 14. Qamutit qakkua kitkut piŋit? 15. Puggutauraq kanna kia piŋa?

J. Translate.

1. Sumun imña supputin iḷiviuŋ? 2. Pikka Aalaagum qallutiŋa. 3. Uvva una atuġniaġiga. 4. Kia marra manna supputiŋa? 5. Kia avva amna umiaŋa? 6. Kia kigga kigña qamutiŋa. 7. Kia sakimna quaq niġiniaqpauŋ? 8. Sumiñ ipkua tiŋivat? 9. Kia qallutiŋa igña niġġiviŋmiittuaq? 10. Kitkuk katkuak? 11. Apkua iñuit miŋuaqtuġviŋmiittuat kia payuŋniaqpagi? 12. Kitkuk ikayuġniaqpatku igña aġnaq savaktuaq tauqsiġñiaġviŋmi? 13. Pakkua iñuit aqpattuat Siġmiam aŋuniaġai. 14. Aaŋamlu Siġmiamlu unna umiaq savaŋniaġaak uvlaaku. 15. Pagna mitchaaġvik aputaitchuq. 16. Samna naŋirvik Utqiaġviŋmiittuaq mikiruq. 17. Niġiraġaaġvik kanna kia iḷisimavauŋ? 18. Pigña aŋaiyyuvik Presbyterian. 19. Kikkuak aġnak qamutimiittuak iḷisimavigik? 20. Sapkuak kaviqsaak aquppiuttak tupiġmi upinġaapak atuġniaġikka. 21. Apkuak iññuk uqallautiniaġikka. 22. Ivvaġvik samna atuġaa. 23. Pakkua paŋaliktuat tuttut ullaŋniaġivut. 24. Qamna qamun Piġniġmiituaq savaŋniaġiga uvlaakun. 25. Ukua iqaluit iganiaġitka. 26. Siksrik pigña pisiŋniaŋitpalliġaa. 27. Umiaq unna kaviqsaaq atuġniaġikpuk Siġmiaġlu uvlupak. 28. Nukatpiaq kanna aquppiruaq nalugiga. 29. Niviaqsiaq unna pisuaqtuaq iḷisimagiga. 30. Kimña tupiq uŋasiksuq. 31. Una mapkuq atuġniaġaat. 32. Sapkua maktait niġiñiaġivut uvlaaku. 33. Ipkua iñuit ukiaq qairuat sumun aullaqpat? 34. Utkua umiat kitkut piŋit?

CHAPTER XIII VOCABULARY

Demonstrative Pronouns			Adverbs	
singular	dual	plural		
agna	**akkuak**	**akkua**	**agga**	that, the one across from here (on the other side of the river, the lake or lagoon), extended, visible.
akimna	**akipkuak**	**akipkua**	**aŋma**	that, the one across from here (on the other side of the river, the lake or lagoon), not visible.
amna	**apkuak**	**apkua**	**amma**	that, the one on the other side of a barrier or in another room or house, not visible.
amna	**apkuak**	**apkua**	**avva**	that, the one over there, away from the speaker and the listener, or the one down the coast to the west (some distance away from the beach), extended, visible.
igña	**ikkuak**	**ikkua**	**ikka**	that, the one there, away from the speaker and the listener, or the one across from here (across a river, large area or body of water), or the one down the coast to the west (some distance from the ocean), restricted, visible.
imña	**ipkuak**	**ipkua**	**imma**	that, the one in the past, the aforementioned one, or the one not yet seen or realized, but expected.
kanna	**katkuak**	**katkua**	**kanna**	that, the one below the speaker and the listener, or the one in a container, or the one near the doorway, or the one near the ocean, or the one downriver, or the one down along the coast to the west, restricted, visible.
kigña	**kikkuak**	**kikkua**	**kigga**	that, the one outside in the vicinity of the house, away from the speaker and the listener, restricted, visible.

kimña	**kipkuak**	**kipkua**	**kivva**	that, the one inside the house or tall, huge container, or the one up the coast to the east, restricted, visible.
manna	**matkuak** *or* **makuak**	**matkua** *or* **makua**	**marra**	this, the one near the speaker, within arm's reach, extended, visible.
pagna	**pakkuak**	**pakkua**	**pagga**	that, the one up there, or the one away from the ocean, or the one upriver, away from the speaker and the listener, extended, visible.
pakimna	**pakipkuak**	**pakipkua**	**paŋma**	that, the one directly above the house or on the roof, not visible.
pamna	**papkuak**	**papkua**	**pamma**	that, the one up there (upstairs, inland, above the clouds, in heaven), not visible.
pigña	**pikkuak**	**pikkua**	**pikka**	that, the one up there, or the one away from the ocean, or the one upriver, away from the speaker and the listener, restricted, visible.
qagna	**qakkuak**	**qakkua**	**qagga**	that, the one outside in the vicinity of the house, away from the speaker and the listener, extended, visible.
qakimna	**qakipkuak**	**qakipkua**	**qaŋma**	that, the one outside (around the house) or the the one next door, away from the speaker and the listener, not visible.
qamna	**qapkuak**	**qapkua**	**qamma**	that, the one inside the house or a large container, or the one up the coast to the east, not visible.

qamna	**qapkuak**	**qapkua**	**qavva**	that, the one inside the house or tall container on its side (the object can be seen through a hole), or the one up the coast to the east, extended, visible.
sakimna	**sakipkuak**	**sakipkua**	**saŋma**	that, the one in the **qanitchat** "enclosed front porch", not visible (the speaker is inside the house).
samna	**sapkuak**	**sapkua**	**samma**	this, the one inside the container, near the speaker (speaker can reach inside the container and touch the object), not visible. *or* that, the one below the speaker and the listener, the one inside a large container (speaker cannot reach in and touch the object), or the one by, on, in the ocean, not visible.
una	**ukuak**	**ukua**	**uvva**	this, the one near the speaker, within arm's reach, restricted, visible.
unna	**utkuak**	**utkua**	**unna**	that, the one below the speaker and the listener, or the one in a container, or the one near the doorway, or the one near the ocean, or the one downriver, or the one down along the coast to the west, extended, visible.

-UQALUIT IŁISAKSRAT-VOCABULARY-

Explanation of symbols used with the vocabulary:

I	indicates a strong i.
Q	indicates a strong q.
-	hyphen indicates a verb stem which needs a verb ending to make it a complete word.
(-)	hyphen in parentheses indicates that the stem. is both a noun and a verb stem.
(i)	indicates that the verb stem uses an intransitive ending.
(t)	indicates the the verb stem uses a transitive ending.
it	indicates that the object is not human.
her or *him*	indicates that the object is human.
/	as in *her/him/it* indicates a choice
::	indicates that a detransitivized form follows.

-STEMS-

-A-

aaka	mother
aapiyaq	elder brother
aapa	father
aaqagu/aannagu	later on in same day
aaqhaallIq	old squaw duck *(Clangula hyemalis)*
aasii(ñ)	and; and then
aat-	*(t)* to deprive, take something away from *her/him/it*
aatauraq	elder sister
agga	*(demonstrative adverb)* : *see* agna
aglaan	but; however
aglak(-)	letter, print; to write *(it)* down
aglaun	pen, pencil
aglauraaq-	*(i)* to doodle
aglautitaq-	*(i)* to type, use a typewriter
agma-/aŋma-	*(i)* to be open
agmaq-/aŋmaq-	*(i)* to open (of door, store, theater, hospital, museum, airport, etc.); *(t)* to open *it=door, store, theater, etc.*
agna, *(dual)***akkuak**, *(plural)***akkua** :: *(adverb)***agga**	that, the one across from here (on the other side of the river, the lake or lagoon), extended, visible.
aġġI-	*(i)* to hold an Iñupiaq dance
aġnaq	woman
aġnaiyaaq	girl
aġviQ	whale
aġvak	whales$_d$
aġviġIt	whales
aI-	*(i)* to go home
aI-	*(t)* to fetch *her/him/it* :: **aikłIq-***(i)*

BEST COPY AVAILABLE

aitchuq-	*(t)* to give *her/him* something
aiviQ	walrus *(Odobenus rosmarus)*
aivvak	walrus$_d$
aivġIt	walrus$_p$
akiɫhun	lantern chimney
akimna, *(dual)* **akipkuak**, *(plural)* **akipkua** :: *(adverb)* **aŋma**	that, the one across from here (on the other side of the river, the lake or lagoon), not visible.
akiñ<->akisI	pillow
akku	a while ago
akkupak	right now
akkuaq-	*(t)* to catch *her/him/it* with the hands or arms:: **akkuaqsI-** *(i)*
akɫaq	grizzly bear
akɫunaaq	rope
akuq	skirt
akutchI-	*(i)* to make Eskimo ice cream; *(t)* to make *it=usually caribou fat* into Eskimo ice cream
akutuq	Eskimo ice cream
aluk-	to lick *(it)*, lap *(it)* up
aluuttaun *or* **aluuttaq**	spoon
amaġuq	wolf
amaqquk	two wolves
amau	great-grandparent; great-grandchild
amIq	animal hide; peel of fruit; skin covering of **umiaq**
amiq-	*(t)* to put a skin covering on *it=umiaq* :: **amiqsI-** *(i)*
amma	*(demonstrative adverb)* : *see* amna[1]
amna[1], *(dual)* **apkuak**, *(plural)* **apkua** :: *(adverb)* **amma**	that, the one on the other side of a barrier or in another room or house, not visible.
amna[2], *(dual)* **apkuak**, *(plural)* **apkua** :: *(adverb)* **avva**	that, the one over there, away from the speaker and the listener, or the one down the coast to the west (some distance away from the beach), extended, visible.
*anaqa	
anaqaksramI	in the evening
anaqaksraq	evening; last evening
anaqamI	in the evening
anaqapak	during all of this just beginning, ongoing or just ended evening
anI-	*(i)* to go out, exit; be born
anIIq-	*(i)* to be outside
annivIk	birthday
anIu	packed snow good for melting into drinking water
annIq-	*(i)* to get hurt; *(t)* to hurt *her/him/it*
annuġaaq	piece of clothing
aŋaiyyu-	*(i)* to pray
aŋaiyyuvIk	church
aŋi-	*(i)* to be big

aŋma	*(demonstrative adverb)* : *see* akimna
aŋu-	*(i)* to get, catch a game animal; *(t)* to catch up with *her/him/it*, to reach *her/his* height
aŋuniaq-	*(i)* to hunt
aŋun<->aŋuti	man
aŋutaiyaaq	boy
apiqsruq-/apiġi-	*(t)* to ask *her/him*:: **apiqsrI-***(i)*
apqun	road
apun	snow *(lying on a surface)*
aqi-	*(t)* to kick *her/him/it*
aqpat-	*(i)* to run (of a person)
aqparvIk	running track, place to run
aquppI-	*(i)* to be sitting; *(t)* to be sitting on *her/him/it*
aquppiutaq	chair
aquvit-	*(i)* to sit down; to sit up; *(t)*to sit down on *it*
aqvaluqtaaq	something round
asIaq	berry, fruit
atakhii	*(exclamation)* look at that!
atausIq	one
ati-	*(t)* to put *it=piece of clothing* on
atigi(-)	parka; *(i)* to don a parka; *(t)* to put a parka on ***her/him/it***
atiQ	name; namesake
atqaq-	*(i)* to descend, come down; *(t)*to put ***her/him/it*** down from a higher level to a lower level
Atqasuk	Atqasuk, Alaska
atuq-	to sing *(it)*; to use *(it)*; *(i)* to be in use
aullaq-	*(i)* to leave, depart
aullaaq-	*(i)* to go camping
avik-	*(t)* to divide *it* in half
avilaitqan	friend
aviŋŋaQ	lemming
aviŋŋaak	lemmings
aviŋŋaIt	lemmings
avva	*(demonstrative adverb)* : *see* amna^2
ayuktaq(-)	ball; *(i)* to play basketball

-I-

iga-	to cook *(it)*
iggavIk	kitchen
igit-	*(t)* to throw, cast *her/him/it* away :: **igitchI-** *(i)*
iglaq-	*(i)* to laugh
iglaŋa-	*(i)* to smile;*(t)* to smile *at him*
iglautigi-	*(t)* to laugh at, about *him*:: **iglautikłIq-***(i)*
iglu	house
iglutuq-	*(i)* to live in a house

igniQ	fire
igniqutit	engine
igña, *(dual)***ikkuak**,	*(plural)***ikkua** :: *(adverb)***ikka** that, the one there, away from the speaker and the listener, or the one across from here (across a river, large area or body of water), or the one down the coast to the west (some distance from the ocean), restricted, visible.
iġġI	mountain
iġġIt	mountains
iġñiQ	son
iġñak	sons$_d$
iġñiġIt	sons
ii	yes
ikayuq-	to help *(her/him/it)*
ikka	*(demonstrative adverb)* : *see* igña
ikpaksraq	yesterday : *cf.* **unnugman**
ikpaksraaġu	in a few days
ikpaksraapak	during all of this just beginning, ongoing or just ended few days
ikpaksraaq	a few days ago
iku-	*(i)* to get into a container or a conveyance; *(t)* put, place *her/him/it* into a container or conveyance :: **ikusI-**
ikusIk	elbow
ikutchIk	elbows$_d$
iła	relative, part of something
iłaannI	sometimes, now and then; at some time in the future
iłI-	*(t)* to put *it* in a store for sale; to place, set *her/him/it* somewhere :: **ilisI-***(i)*
iłisaq-	to study or practice *it*
iłisaurrI	teacher
iłisauti-	*(t)* to teach *her/him/it*:: **iłisaurrI-***(i)*
iłisima-	to know *(her/him/it)*
iłIt-	*(t)*to learn *it* :: **iłitchI-***(i)*
iłiappak	poor person; orphan
iłłaiqsuq-	*(i)* to comb one's hair; *(t)* to comb *her/his/its* hair
imiQ(-)	drinking water, alcoholic beverage; to drink *(it)*
imiġvIk	a bar
immIaq	beer
imma	*(demonstrative adverb)* : *see* imña
immuk	milk
imña, *(dual)***ipkuak**,	*(plural)***ikpkua** :: *(adverb)***imma** that, the one in the past, the aforementioned one, or the one not yet seen or realized, but expected.
ini	place, house, room
iñi-	*(t)* to hang *it* on a line :: **iñirI-/iñisI-** *(i)*
iñugIak-	*(i)* to be numerous, many
iñugiakIt-	*(i)* to be few; not enough
iñuk	person

iññuk	two people
iñuIt	people
iñuu-	*(i)* to live, reside; to be alive, of a human
iqaluk	fish
iqłak	hook and ice (used to snag burbot through ice
iqsraq	cheek (of face)
iri	eye
irrak	two eyes; her/his/its eyes
irit	eyes
iriġruaq(-)	telescope; *(i)* to use binoculars; *(t)* to look at *her/him/it* with binoculars
iriq-	*(i)* to hide; *(t)* to hide *it* :: **iriqsI-***(i)*
irri	cold air
isaguti-	*(i)* to begin; *(t)* to begin *it*
isigak	foot
isiq-	to enter *(it=dwelling)*; *(t)* to bring *her/him/it* inside :: **isiqsI-***(i)*
isiġmIu-	*(i)* to be inside
isiqattaaq-	to visit socially at someone's house for a while
it-	*(i)* to be, exist
itchaksrat	six
ivalu	thread; sinew
ivaq-	*(t)* to search for *her/him/it*:: **ivaqłIq-**(i)
ivvaq-	*(i)* to take a bath; *(t)* to give *(her/him/it)* a bath
ivvaġvIk	bathtub

-K-

kaak-	*(i)* to be hungry
kakiuraq	fork
kala *or* **qauniQ**	color, crayon
kalivit-	*(i)* to get stuck; *(t)* to get *it* stuck
kamik(-)	boot; *(i)* to put boots on; *(t)* to put boots on *her/him/it*
kammak	a pair of boots
kamŋIt	boots
kamikłuuk	pair of pants
kanna, *(dual)***katkuak**, *(plural)***katkua** :: *(adverb)***kanna**	that, the one below the speaker and the listener, or the one in a container, or the one near the doorway, or the one near the ocean, or the one downriver, or the one down along the coast to the west, restricted, visible.
kaŋiqsI-	*(i)* to understand; *(t)* to understand *her/him/it*
kataI-	to drop *(her/him/it)*
katiqsruq-	*(t)* to gather, collect or accumulate them:: **katiqsrI-***(i)*

kautaq(-)	hammer; *(i)* to hammer, strike blows; *(t)* to hammer, pound *it*
kavIq-	*(i)* to be red
kaviaq-	*(i)* to be pink
kaviaqtaaq	something pink; *color* pink
kaviqsaaq	something red; *color* red
kigga	*(demonstrative adverb)* : *see* **kigña**
kigmaq-	*(t)* to bite *it* repeatedly
kigña, *(dual)***kikkuak**, *(plural)***kikkua** :: *(adverb)***kigga**	that, the one outside in the vicinity of the house, away from the speaker and the listener, restricted, visible.
kimña, *(dual)***kipkuak**, *(plural)***kipkua** :: *(adverb)***kivva** t	hat, the one inside the house or tall, huge container, or the one up the coast to the east, restricted, visible.
kiña una	who is this?
kivva	*(demonstrative adverb)* : *see* kimña
kukIu-	to cook *(it)*
kunIk-	to kiss *her/him/it*
kutchuq	chewing gum; resin
kuuk	river
kurrak	rivers$_d$
kuugIt	rivers

-M-

makit-	*(i)* to stand up; to get out of bed; *(t)* to set *it* upright :: **makitchI-***(i)*
makita-	*(i)* to be standing
makpiġaat/maqpiġaat	book, papers
maktak	whale skin with blubber
malġuk	two
manna, *(dual)***matkuak**, *(plural)***matkua** :: *(adverb)***marra** *or* **makuak** *or* **makua**	this, the one near the speaker, within arm's reach, extended, visible.
mannIk	egg
maŋaq-	*(i)* to be black
maŋalaaq(-)	something gray; *color* gray; *(i)* to be gray; *color* gray
maŋaqtaaq	something black; *color* black
marra	*(demonstrative adverb)* : see manna
masu	potato, an edible root *Hedysarum alpinum*
mayuq-	*(i)* to climb, ascend; *(t)*to set *her/him/it* on a higher place
miki-	*(i)* to be small
minŋiq-	*(i)* to jump up
miŋuaqtuq-	*(i)* to attend school
miŋuaqtuġvIk	school

miŋuaqtuun	pencil, pen
miqłiqtuq	child
miquq-	to sew *(it)*
miquun	sewing machine
miquutitaq-	*(i)* to sew using a sewing machine; *(t)* to sew *it* on a sewing machine
mitchaaq-	*(i)* to land (from flight
mitchaaġvIk	airport, airfield, landing strip, runway

-N-

naalaġnI-	to listen *(to her/him/it)*
nakkaq-	*(i)* to fall headlong, dive, plunge
nakuaġi-	*(t)* to love, like *her/him/it*
nakuu-	*(i)* to be good, nice
nalu-	to not know, be ignorant *(of her/him/it)*
naluaq	bleached seal skin
naluk-	*(i)* to swim, of marine mammals
nanuq	polar bear *(Thalarctos maritimus)*
naŋit-	*(i)* to be sick
naŋirvIk	hospital
napaaqtuq	tree
napaaqtut	woods, forest, trees
nasaq(-)	hood; *(i)* to put one's hood on; *(t)* to put *her/his/its* hood on *her/him/it*
natchak	two hoods
natchIQ	seal
natchIIk	seals$_d$
natchIIt	seals
natiQ(-)	floor; *(t)* to install, put a floor in *it*
nattak	floors$_d$
natqIt	floors
naulik	spear
naumI/naagga	no
nautkiaq-	*(i)* to jump down
navik-	*(i)* to break; *(t)* to break *it*
niġI-	to eat *(it)*
niġġivIk	table
niġipkaq-	*(t)* to feed *her/him/it*:: **niġipkaI-***(i)*
niġiraġaaġvIk	coffeeshop, cafeteria
niksIk	fishing hook
niqi	food
nIu	leg
niviaqsIaq	young woman of marriageable age
Nuiqsat	Nuiqsut, Alaska
nukatpIaq	young man of marriageable age
nuliaq	wife
nullaq-	*(i)* to camp overnight
nullaġvIk	hotel; overnight camp
nuna	land; inland; earth
nusaq *or* **nuyaq**	strand of hair
nutchat	head of hair

nutaaq	something new, fresh
Nuvuk	Point Barrow, Alaska

-P-

paammak-	*(i)* to crawl
pagga	*(demonstrative adverb)* : *see* pagna
pagna, *(dual)***pakkuak**, *(plural)***pakkua** :: *(adverb)***pagga**	that, the one up there, or the one away from the ocean, or the one upriver, away from the speaker and the listener, extended, visible.
pakimna, *(dual)***pakipkuak**, *(plural)***pakipkua** :: *(adverb)***paŋma**	that, the one directly above the house or on the roof, not visible.
pamna, *(dual)***papkuak**, *(plural)***papkua** :: *(adverb)***pamma**	that, the one up there (upstairs, inland, above the clouds, in heaven), not visible.
panIk	daughter
paŋalik-	*(i)* to run on all fours, gallop
paŋma	*(demonstrative adverb)* : pakimna
papiġuq	fishtail
papiqquk	fishtails$_d$
paqit-	to find *(it)*
payuk-	*(i)* to bring food; *(t)* to bring food *to her/him/it*
piayaaq	young animal, baby animal
pigña, *(dual)***pikkuak**, *(plural)***pikkua** :: *(adverb)***pikka**	that, the one up there, or the one away from the ocean, or the one upriver, away from the speaker and the listener, restricted, visible.
PiġniQ	Birnik, Alaska
piiguq-/puiguq-	*(i)* to forget; *(t)* to forget *her/him/it*: **piigui-/puigui-***(i)*
pIIq-	*(i)* to vanish, fade, be taken away, be removed; *(t)* to remove *it*:: **pIIqsI-***(i)*
pikka	*(demonstrative adverb)* : *see* pigña
piłak-	to flense, butcher, cut *it=usually a game animal*
piłuk-	*(i)* to be bad, not nice
piŋasut	three
pisik-	*(t)* to hit, shoot *her/him/it* with an arrow or a bullet
pisiksI	bow (of bow and arrow)
pisuaq-	*(i)* to walk
pitquraq	law
piuraaq(-)	toy; *(i)* to play
puggutauraq	plate
puqIk-	*(i)* to be smart, quick to learn
puumit-	*(i)* to swim underwater
puuvraq-	*(i)* to swim

puyuq	smoke
putchut	(isolated) clouds of dust or smoke

-Q-

qagga	*(demonstrative adverb)* : see qagna
qagna, *(dual)***qakkuak**, *(plural)***qakkua** :: *(adverb)***qagga**	that, the one outside in the vicinity of the house, away from the speaker and the listener, extended, visible.
qaI-	*(i)* to come; *(t)* to come upon *her/him/it*
qaIt-	*(t)* to give *her/him/it* to someone
qakI-	*(i)* to climb out of water
qakimna, *(dual)***qakipkuak**, *(plurl)***qakipkua** :: *(adverb)***qaŋma**	that, the one outside (around the house) or the the one next door, away from the speaker and the listener, not visible.
qakugu	when (in future)
qallun	cup
qamma	*(demonstrative adverb)* : see qamna^{1}
qamna^{1}, *(dual)***qapkuak**, *(plural)***qapkua** :: *(adverb)***qamma**	that, the one inside the house or a large container, or the one up the coast to the east, not visible.
qamna^{2}, *(dual)***qapkuak**, *(plural)***qapkua** :: *(adverb)***qavva**	that, the one inside the house or tall container on its side (the object can be seen through a hole), or the one up the coast to the east, extended, visible.
qamun	car, truck
qamutitaq-	*(i)* to drive a car, truck
qanusIq	what kind?
qanusimik *or* **qanutchimik**	*(modalis)* what kind
qanusigñik *or* **qanutchigñik**	what$_{d}$ kind?
qanusiñik *or* **qanutchiñik**	what$_{p}$ kind?
qaŋa	when (in past)
qaŋma	*(demonstrative adverb)* : see qakimna
qaqquq-	to crack or crunch *(it)* with the teeth
qatiq-	*(i)* to be white
qatiqtaaq	something white; *color* white
qaugak	duck
qaukkak	two ducks
qauniQ *or* **kala**	color, crayon
qavaasuk	Spectacled Eider
qavaatchuk	Spectacled Eiders$_{d}$
qavsIt	how many?
qavsiñik	(modalis) how many?
qavva	*(demonstrative adverb)* : see qamna^{2}

qavvIk	wolverine
qayaq	kayak, canoe
qayyak	two kayaks or canoes
qayaqtuq-	*(i)* to use a kayak
qayuq	broth
qatchut	pots of broth
Qikiqtaġruk	Kotzebue, Alaska
qiḷalugaq	beluga whale
qiḷalukkak	beluga whales
qimmIq	dog
qimmIk	two dogs
qimmIt	dogs
qiñiq-	to watch *(her/him/it)*
qiñiqpak-	to stare *(at her/him/it)*
qiñiġaaq	picture, photograph
qiŋaq	nose; house ventilator
qiruk	wood, piece of wood
qiruIt	lumber
qitqatiguaq-	*(i)* to go right through the (their) center
qiviaq-	*(i)* to turn one's head to look; *(t)* to turn one's head to look *at her/him/it*
quaq(-)	frozen meat or fish; *(i)* to eat raw frozen meat or fish; *(t)* to eat *it* frozen
qurrak	two pieces of frozen fish or meat
quat	pieces of frozen meat or fish
quliaqtuaġuti-	*(t)* to tell *her/him* about something
qulit	ten
qulinŋuġutaiḷat	nine
quqsuq-	*(i)* to be yellow
quqsuqtaaq	something yellow; *color* yellow

-S-

sakimna, *(dual)***sakipkuak**, *(plural)***sakipkua** :: *(adverb)***saŋma**	that, the one in the **qanitchat** "enclosed front porch", not visible (the speaker is inside the house).
sallisik	pair of scissors
samma	*(demonstrative adverb)* see samna :: *colloquial use* thus it will be; let me see it *(while extending one's hand with palm up)*
samna, *(dual)***sapkuak**, *(plural)***sapkua** :: *(adverb)***samma**	this, the one inside the container, near the speaker (speaker can reach inside the container and touch the object), not visible. *or* that, the one below the speaker and the listener, the one inside a large container (speaker cannot reach in and touch the object), or the one by, on, in the ocean, not visible.
sanatu-	*(i)* to be clever

saŋma	*(demonstrative adverb)* : see sakimna
saŋŋI-	*(i)* to be strong
sauniQ	bone
saunnak	bones$_d$
sauŋġIt	bones
savak-	*(i)* to work; to be employed; to be in working order; *(t)* to be in on the process of fixing it; to work *on it*
savIk	knife
savikpak	sword
savikpagaq-	*(i)* to fence, use a sword
saviłhaq	metal
sikłaq(-)	pickaxe; to use a pickaxe *(on it)*
siksrIk	squirrel
siksrikpak	marmot
siku	ice
siḷḷaQ	something wide
siḷḷaak	wide items$_d$
siḷḷaIt	wide items
siñik-	*(i)* to sleep
siñigvIIt	bed
siñikpak-	*(i)* to oversleep
siqiñiQ	sun
siqiññak	suns$_d$
siqiñġIt	suns
siqiññaaqpalaaq-	*(i)* to be orange
siqiññaaqpalaa	something orange; *color* orange
sisamat	four
sisu-	*(i)* to slide
siun<->siuti	ear
su(-)	what thing; to do what *to her/him/it*
suŋIt-	*(i)* to not do or say anything; *(t)* to not do or say anything to *her/him/it*
suna una	what is this?
sukkIt-	*(i)* to step on a nail and cut oneself
suŋaaq-	*(i)* to be green
suŋaaqtaaq	something green; *color* green
suŋauraaq-	*(i)* to be blue
suŋauraaq	something blue; *color* blue
suppun	gun, rifle

-T-

taamna	*(demonstrative pronoun)* that one closer to listener than to speaker, visible, not moving or lengthy
taġiuq	salt; ocean
taIguaq-	to read it
taku-	*(t)* to go and see how *she/he/it* is doing:: **takuri-***(i)* or **takusi-***(i)*
tallimat	five
tallimat malġuk	seven

tallimat piŋasut	eight
tammaI-	*(i)* to lose something; *(t)* to lose *her/him/it*, to be unable to find *her/him/it*
Tanik	caucasian, white person
Tannak	caucasians$_d$, white persons$_d$
TannIt	caucasians, white persons
tatqIq	moon; month
tauqsIq-	to buy, purchase *(it)*
tauqsiġñiaġvIk	store
tautuk-	to see *(her/him/it)*
tavsI(-)	belt; *(i)* to wear a belt; *(t)* to put a belt on *her/him/it*
tigluuraq-	*(i)* to be purple
tigluuraqtaaq	something purple; *color* purple
TikiġaQ	Point Hope
tikIt-	*(i)* to arrive; *(t)* to reach *her/him/it*
tilaI-	to sweep *(it=a large area, usually a floor)*
tilak-	to mop, scrub *(it=large surface area)*
tiŋi-	*(i)* to fly away, take off, take flight
tiŋmI-	*(i)* to be flying, in flight
tiŋŋun	airplane
tiŋŋutiqaġvIk	hangar for airplanes
tiŋŋutitaq-	*(i)* to fly an airplane, to travel via an airplace
tiŋukpalaaq-	*(i)* to be brown
tiŋukpalaa	something brown; *color* brown
tukku-	*(i)* to stay as a guest
tulugaq	raven
tulukkak	ravens$_d$
tumi	footprint
tunI-	*(t)* to sell *it* to someone::**tunisI-/tunirI-** *(i)* *(i)*
tunisivigi-	*(t)* to sell *her/him* something
tupiQ(-)	tent; *(i)* to set up a tent; *(t)* to set up the tent for *her/him*, to put a tent over *it*
tupiqtuq-	*(i)* to live in a tent
tuppak	two tents
tupqIt	tents
tuqu-	*(i)* to die
tuqut-	*(t)* to kill *her/him/it* :: **tuqutchI-** *(i)*
tusaa-	to hear *(her/him/it)*
tuttu	caribou
tuttuqpak	horse
tuvaaqan	spouse
tuyuq-	*(i)* to write a letter; *(t)* to send *her/him* something
tuyuġi-	*(t)* to send *it*

-U-

ugruk	bearded seal *(Erignathus barbatus)*
uiñġaq-	*(i)* to be sleepy

ukallIq	rabbit *(Oryctolagus cuniculus)*
ukiaq	fall; last fall
ukiaġu	this fall still to come
ukiamI	during the fall
ukiapak	during all of this just beginning, ongoing or
ukiuq	winter; last winter; year; last year
ukiuġu	this coming winter; this coming year
ukiumI	during the winter
ukiupak	during all of this just beginning, ongoing or just ended winter or year
ukpIk	snowy owl *(Nyctea scandiaca)*
ulġu-	*(i)* to fall, topple or tip over
UlġuniQ	Wainwright, Alaska
ullak-	*(t)* to approach, go, come to
ulu *or* **uluuraq**	woman's knife
umiaq(-)	boat; *(i)* to take the boat out and set up whaling camp
umialik	captain; rich man
umiallak	captains$_d$; rich men$_d$
umialgIt	captains; rich men
umiaqtuq-	*(i)* to be boating
uniat	sled
uniaġaq-	*(i)* to dogsled
una, *(dual)***ukuak**, *(plural)***ukuap** :: *(adverb)***uvva**	this, the one near the speaker, within arm's reach, restricted, visible.
unna^1	*(demonstrative adverb)* : *see* unna^2
unna, *(dual)***utkuak**, *(plural)***utkua** :: *(adverb)***unna**	that, the one below the speaker and the listener, or the one in a container, or the one near the doorway, or the one near the ocean, or the one downriver, or the one down along the coast to the west, extended, visible
unnuk-	to become evening
unnugman	yesterday : *cf.* ikpaksraq
unnuaq	last night; nighttime
unnuaġu	tonight still to come
unnuamI	at night; during the night
unnuapak	during all of this just beginning, ongoing, or just ended night
uŋasIk-	*(i)* to be far away, in time or space
upinġaaq	summer; last summer
upinġaaġu	this summer still to come, next summer
upinġaamI	during the summer
upinġaapak	during all of this just beginning, ongoing or just ended summer
upinġaksraq	spring; last spring
upinġaksraġu	this spring still to come
upinġaksramI	during the spring
upinġaksrapak	during all of this just beginning, ongoing or just ended spring
upkuaq(-)	door; *(i)* to be closed, of door; *(t)* to close *it=door or dwelling with a door*
uqaq(-)	tongue; *(i)* to talk

uqallauti-	*(t)* to inform, tell *her/him*:: uqallaurrI-*(i)*
uqauti-	*(t)* to talk to *her/him*
uqiła-	*(i)* to be a fast runner
utiQ-	*(i)* to return; *(t)* to return for *her/him/it*, to return to *her/him* after a separation or divorce
UtqiaġvIk	Barrow, Alaska
utuqqaQ	something old
uvlaaq	this past morning; morning
uvlaaġu	tomorrow morning
uvlaaku	tomorrow
uvlaamI	in the morning; during the morning; tomorrow morning
uvlaapak	during all of this just beginning, ongoing or just ended morning
uvluq	day
uvluġIaq	star
uvlumI	during the day
uvlupak	during this day; today
uvva	*(demonstrative adverb)* : see una

GLOSSARY OF POSTBASES and ENCLITICS

Explanation of symbols used with the postbases and enclitics:

-	the minus sign indicates that the postbase is added to the stem after deletion of the stem-final consonant; if addition of the postbase would result in a cluster of three vowels, **g** is inserted between the second and third vowels.
+	the plus sign indicates that the postbase is added to the stem without any deletion; stem-final **k** and **q** become **g** and **ġ**, respectively, with postbases beginning with a vowel or a voiced consonant; if addition of the postbase would result in a cluster of three vowels, **g** is inserted between the second and third vowels; if addition of the postbase would result in a cluster of three consonants, the initial consonant of the postbase is deleted.
:	the colon indicates that these steps are taken when adding the postbase: 1) delete a semi-final weak i when it is preceded by one consonant. After voiced consonants k becomes **g**, and q becomes **ġ** (ŋ after a nasal); 2) when the semi-final weak i is not deleted, being preceded by two consonants, the stem-final consonant **k** or **q** is also not deleted, becoming **g** and **ġ** respectively; 3) if there is no semi-final weak i, delete the stem-final consonant; 4) if there is no stem-final consonant, attach the postbase directly, inserting **g** if the stem ends in two vowels; 5) when the final vowel is a weak i change the weak i to a before a strong vowel.
÷	the division sign indicates that the postbase deletes stem-final weak q but not Q, k, or n.
±	the plus sign over minus means that the postbase deletes stem-final k, q, and Q, but not t.
[ ]	the brackets indicates that the consonant they enclose is used only with stems which end in a vowel or t.
c/c	two consonants separated by a slash indicates that the consonant on the left of the slash is used after a consonant, and the consonant on the right of the slash is used after a vowel.

nn	the first *n* indicates that the postbase must be attached to a singular absolutive noun, and the second *n* indicates that resulting form is also a noun. There is no change in grammatical category.
nv	indicates that the postbase must be attached to a singular absolutive noun, and the resulting form is a verb stem. A noun is changed into a verb stem.
vv	indicates that the postbase is attached to a verb stem with no change in grammatical category.
vn	indicates that the postbase is attached to a verb stem, and the resulting form is a noun. A verb stem is changed into a noun.
____	the blank line is used to refer to the stem to which the postbase is attached.

-POSTBASES-

-G-

+[g]u-*nn*	future time; season

-I-

:iññiaq-*nv*	will not have ____
:It-*nv*	to lack, not have or possess a ____; to not be wearing or to have a ____ on; for there to be no ____ (*this meaning requires a 3s ending*)
:ItpallIq-*nv*	probably is without a ____
:Iłaitpalliq-*nv*	probably never is without a ____; probably is unable to be without a ____
:ItchugniaqpallIq-*nv*	probably will want to be without a ____

-K-

-kIt-*nv*	(*i*) to have or possess ____ which is small in size or quantity; not tohave enough ____s
-kuaq- ÷tiguaq	(*i*) to go by way or a ____ (*plural form*)

-L-

-lait-*vv*	to not be able to ____
-liuġniaq-*nv*	will make, build, or create a ____ (*for her/him/it*); will make, build, or create (*it*) into a ____; (*i*) to cook or prepare ____ to be eaten or drunk
-liuġuk-*nv*	wants to make, build, or create a ____ (*for her/him/it*; wants to make, build, or create (*it*) into a ____; (*i*) to want to cook or prepare ____ to be eaten or drunk
-liuġuu-*nv*	always makes, builds, or creates a ____ (*for her/him/it*; always makes, builds, or creates (*it*) into a ____; (*i*) always cooks or prepares ____ to be eaten or drunk
-liulaIt-*nv*	never does or is not able to make, build or create a ____ (*for him/her/it*); never does or is not able to make, build, or create (*it*) into a ____; (*i*) never cooks or prepares ____ to be eaten or drunk
-liulla-*nv*	is able to make, build, or create a ____ (*for her/him/it*); is able to make, build, or create (*it*) into a ____; (*i*) to be able to cook or prepare ____ to be eaten or drunk
-liuq-*nv*	to make, build, or create a ____ (*for her/him/it*); to make, build, or create (*it*) into a ____; (*i*) to cook or prepare ____ to be eaten or drunk
-lla-*vv*	to be able to ____
-llatu-vv	to enjoy ____ing
-lluataq(-)*nn*, vv	good, nice ____; to ____ very well, expertly, precisely, or thoroughly

-ł-

-łhaaq-*vv*	(*i*) to be the one to (*be*) ____ the most; to be ____er than

-m-

÷miit-*nv*	(*i*) to be located at, on, in a ____
÷niit-*nv*	(*dual and plural form*)
÷miñŋaq-*nv*	(*i*) to be coming from ____

÷muk-*nv*	(*i*) to go to a ____; (*t*) to set, place *her/him/it* in a ____
÷nuk-*nv*	(*dual and plural form*)
÷mullatu-*nv*	to enjoy going to the ____
÷mugulaIt-*nv*	does not like to go to a ____
÷muuti-*nv*	(*t*) to take *her/him/it* to a ____
÷muutillatu-*nv*	(*t*) to like to, enjoy taking *her/him/it* to the ____
÷muutiniaq-*nv*	(*i*) will be taken to a ____; (*t*) will take *her/him/it* to a ____
÷muutisuk-*nv*	(*t*) to want to take *her/him/it* to a ____
÷muutisulaIt-*nv*	(*t*) does not like to take *him/her/it* to the ____

-n-

+niaq-*vv*	will ____
+niaqpallIq-*vv*	probably will ____
+niaŋIt-*vv*	will not ____
+niaŋitpallIq-*vv*	probably will not ____

-ŋ-

±ŋIt-*vv*	to not ____
±ŋitchaaġi-*vv*	to deliberately not ____

-p-

+p/vallIq-*vv*	to be probably ____

-q-

-qaġniaq-*nv*	will have ____
-qalaitpallIq-*nv*	probably never has a ____; probably is unable to have a ____
-qallavallIq-*nv*	probably can have a ____
-qaq-*nv*	to have or to possess a ____; to be wearing or to have a ____ on; for there to be a ____
+qpaiññiaq-*nv*	(i) will lack, not have large ____

+qpaIt-*nv*	(*i*) to lack, not have large ____
+qpak(-)*vv*,*nn*	to ____ a lot, hard, excessively, intensely; a large, huge, big ____
+qpaqaġniaq-*nv*	(*i*) will have large ____
+qpaqaq-*nv*	(*i*) to have large ____
±qqayaq-*vv*	to almost, nearly ____

-r-

-rraqsI-*vv*	to begin to ____

-s-

+saaġi-*vv*	deliberately, purposefully ____
+saaġiŋIt-*vv*	did not deliberately, purposefully ____
+[s]uk-*vv*	to want to ____
+[s]ukpallIq-*vv*	probably wants to ____
+[s]ulaIt-*vv*	to not like to ____
+[s]ugniaq-*vv*	will want to ____
+[s]ugniaŋIt-*vv*	will not want to ____
+[s]uu-*vv*	to always, regularly, usually ____

-t-

+[t]aġuguu-*hnv*	(*i*) always wants to or is willing to operate or use a ____
+[t]aġuk-*nv*	(*i*) to want to operate or use a ____
+[t]aġulaIt-*nv*	(*i*) does not like to operate or use a ____
+[t]aġuŋIt-*nv*	(*i*) does not want to operate or use a ____
+[t]alaIt-*nv*	(*i*) does not operate or use a ____
+[t]alla-*nv*	(*i*) is able to operate or use a ____
+[t]aŋIt-*nv*	(*i*) is not operating or using a ____
+[t]aq-*nv*	(*i*) to operate or use a ____
+tuġuguu-*nv*	(*i*) always wants to or is willing to consume or use a ____

+tuġuk-*nv*	(*i*) wants to consume or use a ____
+tuġulaIt-*nv*	(*i*) does not like to consume or use a ____
+tuġuŋIt-*nv*	(*i*) does not want to consume or use a ____
+tulaIt-*nv*	(*i*) does not consume or use a ____
+tulla-*nv*	(*i*) is able to consume or use a ____
+tuŋIt-*nv*	(*i*) is not consuming or using a ____
+tuq-*nv*	(*i*) to eat a ____; to wear a ____; to use a ____ (*specifically a kayak or a boat*); to live in a ____ (*house or tent*)

-u-

:u-*nv*	(*i*) to be a ____; to have or possess many ____s; there are a lot of ____s (*this meaning requires a 3s ending*)
:uŋIt-*nv*	(*i*) is not a ____
:uti *nn*	supply, store of ____

-v-

+viIt-*vv*	(*i*) to not have a place, time, source or container for/of ____ing
+viqaq-*vv*	(*i*) to have a place, time, source or container for/of ____ing
+vIk *vn*	place, time, source, provider or container for/of ____ing

-ENCLITICS-

+lI	indicates change of subject and activity
+lu	and

GLOSSARY OF ENDINGS

-NOUN ENDINGS-

Possessive Endings

+[g]a	my thing
:In/-n	your thing
'-k	his things$_d$
-(k)ka	my things$_d$
'-(k)kiñ	your things$_d$
+kpuk	our$_d$ thing
+kput	our thing
+ksI	your$_p$ thing
+ksik	your$_d$ thing
+ktik	their$_d$ own thing
+ktiŋ	their own thing
-nI	his, hers, its own thing or things
dual **+nI**	her/his/its own things$_d$
-ŋa/:a	his thing
-ŋak/:ak	their$_d$ thing
-ŋat/:at	their thing
-ŋIk	his things$_d$ *or* their$_d$ things$_{d/p}$ *or* their things$_{d/p}$
-ŋI(t)	his things
-ŋIt	their$_d$ things *or* their things *or* their things$_d$
-sI	your$_p$ things$_d$ *or* things
-sik	your$_d$ things$_d$ *or* things
-tik	their$_d$ own things$_d$ *or* things
c-tin	your things
-tiŋ	their own things$_d$ *or* things
-tka	my things
-vuk	our$_d$ things$_d$ or things
-vut	our things$_d$ or things

Noun Case Endings

-kun **÷tigun** *(plural form)*	[indicates the mode of transportation by which an action is made, through what area, place, thing, and (to a much lesser degree) the time an action is performed; indicates what is being talked about, or according to what an action is done, may also indicate a person who will provide transportation or who knows the way] *(vialis case)*
÷mI **÷nun** *(dual and plural form)*	[indicates static location, location of an active person or object, or indicates time of day or season] *(locative Case)*
÷mik **÷nik** *(dual and plural*	[indicates indefinite object of an intransitive verb, indefinite object of some transitive verbs, instrumental use, and

form)	specification] *(modalis case)*
÷miñ ÷niñ *(dual and plural form)*	[indicates motion away from something or someone, origin of something, or source of comparison] *(ablative Case)*
÷mun ÷nun *(dual and plural form)*	[indicates directed motion or action toward something or someone] *(terminalis Case)*
÷tun ÷titun *(plural form)*	[used to express the similarity or likeness of two nouns] *(similaris case)*

-VERB ENDINGS-

+k/gaa	she/he/it-her/him/it	3s-3s	*indicative*
+k/gaak	they$_d$-her/him/it	3d-3s	*indicative*
+k/gaaŋŋa	they-me	3p-1s	*indicative*
+k/gaaŋa	she/he/it-me	3s-1s	*indicative*
+k/gaaŋŋa	they$_d$-me	3d-1s	*indicative*
+k/gaat	they-her/him/it	3p-3s	*indicative*
+k/gaatiguk	she/he/it-us$_d$	3s-1d	*indicative*
	or		
	they$_d$-us$_d$	3d-1d	
	or		
	they-us$_d$	3p-1d	
+k/gaatigut	she/he/it-us	3s-1p	*indicative*
	or		
	they$_d$-us	3d-1p	
	or		
	they-us	3p-1p	
+k/gaI	she/he/it-them	3s-3p	*indicative*
+k/gaIk	she/he/it-them$_d$	3s-3d	*indicative*
+k/gaIk	they$_d$-them$_d$	3d-3d	*indicative*
+k/gaik	they$_d$-them	3d-3p	*indicative*
+k/gaIt/k	they-them$_d$	3p-3d	*indicative*
+k/gaIt	they-them	3p-3p	*indicative*
+k/giga	I-her/him/it	1s-3s	*indicative*
+k/gi(k)ka	I-them$_d$	1s-3d	*indicative*
+k/gikpuk	we$_d$-her/him/it	1d-3s	*indicative*
+k/gikput	we-her/him/it	1p-3s	*indicative*
+k/gitka	I-them	1s-3p	*indicative*
+k/givuk	we$_d$-them$_d$	1d-3d	*indicative*
+k/givuk	we$_d$-them	1d-3p	*indicative*
+k/givut	we-them$_d$	1p-3d/p	*indicative*
	or		
	we-them		
+p/va	she/he/it	3s	*interrogative*
+p/vagI	she/he/it-them	3s-3p	*interrogative*
+p/vagik	she/he/it-them$_d$	3s-3d	*interrogative*

+p/vak	they$_d$	3d	*interrogative*
+p/varruŋ	they-her/him/it	3p-3s	*interrogative*
+p/vasI	she/he/it-you$_p$ *or* they$_d$-you$_p$ *or* they-you$_p$	3s-2p 3d-2p 3p-2p	*interrogative*
+p/vasik	she/he/it-you$_d$ *or* they$_d$-you$_d$ *or* they-us$_d$	3s-2d 3d-2d 3p-2d	*interrogative*
+p/vat	they	3p	*interrogative*
+p/vatigik/ŋ	they-them$_d$	3p-3d	*interrogative*
+p/vatigik	they$_d$-them	3d-3p	*interrogative*
+p/vatigik/ŋ	they-them	3p-3p	*interrogative*
+p/vatin	she/he/it-you	3s-2s	*interrogative*
+p/vatin	they$_d$-you	3d-2s	*interrogative*
+p/vatin	they-you	3p-2s	*interrogative*
+p/vatkik *or* **vatigik**	they$_d$-them$_d$	3d-3d	*interrogative*
+p/vatku	they$_d$-her/him/it	3d-3s	*interrogarive*
+p/vauŋ	she/he/it-her/him/it	3s-3s	*interrogative*
+p/vigik	you-them$_d$	2s-3d	*interrogative*
+p/vigI(t)	you-them	2s-3p	*interrogative*
+p/vik	I	1s	*interrogative*
+p/viñuk	we$_d$	1d	*interrogative*
+p/visa	we	1p	*interrogative*
+p/visI	you$_p$	2p	*interrogative*
+p/visigik or **+p/vitkik**	you$_d$-them$_d$	2d-3d	*interrogative*
+p/visigik	you$_d$-them	2d-3p	*interrogative*
+p/visigiŋ/k	you$_p$-them$_d$ *or* you$_p$-them	2p-3d/p	*interrogative*
+p/visik	you$_d$	2d	*interrogative*
+p/visiuŋ	you$_p$-her/him/it	2p-3s	*interrogative*
+p/vIt	you	2s	*interrogative*
+p/vitku	you$_d$-her/him/it	2d-3s	*interrogative*
+p/viuŋ	you-her/him/it	2s-3s	*interrogative*
+t/ruagnI *or* **+t/ruaguk**	we$_d$	1d	*indicative past*
+t/ruamI *or* **+t/ruaŋa**	I	1s	*indicative past*
+t/ruanI *or* **+t/ruagut**	we	1p	*indicative past*
+t/ruak	they$_d$	3d	*indicative past*
+t/ruaq	she/he/it	3s	*indicative past*
+t/ruasI	you$_p$	2p	*indicative past*
+t/ruasik	you$_d$	2d	*indicative past*
+t/ruat	they	3p	*indicative past*

+t/ruatin	you	2s	*indicative past*
+t/ruŋa	I	1s	*indicative*
+t/ruguk	we$_d$	1d	*indicative*
+t/rugut	we	1p	*indicative*
+t/ruk	they$_d$	3d	*indicative*
+t/rut	they	3p	*indicative*
+t/rutin	you	2s	*indicative*
+t/rusik	you$_d$	2d	*indicative*
+t/rusI	you$_p$	2p	*indicative*
+t/ruq	she/he/it	3s	*indicative*

INDEX

Note: Numbers refer to pages.

-A-

ablative case, 114 195
    of motion away 114, 195
    of point of origin 114, 195
    of source of comparison 115, 195
    special postbase +mir̃ŋaq-*nv* 119
absolutive 44-46, 49, 66-67, 74-75, 135, 150, 164, 193
    adverbs, demonstrative 227, 231
    noun 45, 46, 75, 81, 95
    as object of transitive verb 135, 193
    possessed noun endings 164
    pronoun 66, 74, 150
    singular absolutive noun 49
    as subject of intransitive verb 67, 135, 193
    unpossessed 75
affricate, pronunciation of 7
alveolar 1, 5, 21
"and" (aasiir̃) 122
apposition 157, 196, 231
articulation 4, 10
    manner of 4
    place of 4
articles 95-96
aspiration 5
assimilation 5, 15, 17, 18, 22-26, 29, 104

-B-

Bering Strait 19
bilabial 1
brackets 5
"but, however" (aglaan) 122

-C-

color 183, 203
    as nouns 183, 203
    verb stems 203
consonant 1, 2, 5-10, 15-19, 21, 23, 25-28, 75-78, 80, 98-99, 115
    alveolar 1, 5, 21
    alveolar, voiceless 8
    cluster 7, 15, 16, 18, 28
    fricative 1, 2, 7, 9, 15, 16
    gemination 23, 26-27, 75-78, 80, 98
    grid 4, 10, 15, 18
    labial 1,7
    nasal 1, 10, 17, 28
    palatal 1, 5, 6, 19, 21, 28
    retroflex 8
    stop 1, 2, 5, 6, 15, 28
    strong 76, 99, 115

consonant (cont'd.)
    uvular 2, 15
    velar 2, 9, 15
    velar, voiced 8
    velar, voiceless 9
    voiced 7
    voiceless 5, 6, 7, 9
    weak 76, 98, 115
consonant grid 4, 10, 15, 18, 19
context, role of 150

-D-
definite object 96
demonstrative 42, 44, 223-224, 227, 229, 231, 233
    adverbs 227, 231
    in appostion 231
    pronouns 223-224, 231
    special postbases 'aq-, +aq- 233
    stem 42, 44, 229
detransitived form 30
detransitivizing postbase 30
digraph 4, 5
dipthong 12
dual 45, 75, 77
    noun 75, 77

-E-
enclitic 33, 43
    +gguuq 44
    +lI 44, 122
    +lu 33-34, 41, 44, 67, 168
    +tchIq 44
    +tuq 44
ending 18, 20, 34, 41, 42, 48, 62-64, 67, 96, 132, 205
    indicative, intransitive 41,63
    indicative, transitive 205
    interrogative, intransitive 41, 63
    interrogative, transitive 205
    intransitive 20, 41, 62, 96
    possessed noun 164
    transitive 20, 132, 205, 221-222
    verb 48, 62-63, 67

-F-
first person as co-subject 208
fricative 1
    alveolar, voiceless 7
    labial, voiceless 7
    pharyngeal, voiceless 9
    uvular, voiced 9

fricative (cont'd.)
    uvular, voiceless 9
    velar, voiceless 9
    voiced 7, 15, 16
future 43, 65
    postbase +niaq-*vv* 43, 65
    postbase +yumaaq-*vv* 43

-G-
gemination 23, 26-27, 75-78, 80, 98

-H-
half-retaining type suffix 115
hyphen 30, 47
    hyphen within parentheses 30

-I-
indefinite object 31, 95, 131, 182, 185-186, 194
    with transitive verbs of giving, taking etc. 185-186
indicative 62, 132
    mood 62
    intransitive past 63, 65
    intransitive present 62, 65
    intransitive endings 62, 74
    transitive endings 132, 205, 221-222
interrogative 63
    intransitive endings 64, 74
    pronoun in absolutive 66, 74, 150
    pronoun in modalis 101-102, 111, 150
    pronoun in relative 152, 168
    transitive endings 134, 205, 221-222
intransitive 20,30, 183, 62, 63
    participle endings 183
    sign *(i)* 30, 47
    verb 62, 95
    verb endings, indicative 62
    verb endings, interrogative 63-64

-L-
labial 1, 7
    labiodental 1
    bilabial 1
laterals 9
locative case 113, 194
    postbase +miit-*nv* 118
    of static location 113, 194
    of time 113, 194

INDEX

-M-

- Malimiut dialect 5
- minus sign 30
- modalis case 97, 182, 194
  - as indefinite object 95, 182, 194
  - formation of 97
  - interrogative pronouns 101-102, 111
  - of instrumental use 182, 194
  - of specification 182, 194
- mouth, diagram of 3

-N-

- name (personal) 123
  - relative form of 154
- nasal 1, 10, 17, 28
  - velar 10
  - uvular 10
- negative 32 51-54
- noun 45, 46, 75, 77
  - absolutive 45, 95
  - dual 45, 75, 77
  - as object 46
  - relative 147
  - singular absolutive 45
  - as subject 46, 95
- noun case 44
  - absolutive 44
  - modalis 95-96
- numbers 183, 202
- number (grammatical) 42, 45, 63, 153
  - dual 45
  - object 131
  - person 131
  - verb ending 67, 81, 131

-O-

- object 30, 31, 46, 47, 95, 96, 131
  - definite 96, 131
  - direct 95
  - indefinite 31, 95-96, 131, 185-186

-P-

- palatal 1, 5, 6, 19, 21, 28
- palatalization 2, 5, 19, 21-26, 28, 62
- participle 183-85
  - intransitive participipial endings 183
- past 64-65
- person (grammatical) 42, 63, 153
  - markers 64

INDEX

- pharyngeal 9
- plural 75, 78-80
- plus sign 30
- possessive endings 164, 166
  - conservative 172
  - reflexive 169
- postbases 30, 41, 43, 49
  - special postbase 118-119, 233
  - :Iññiaq-*nv* 61
  - :It-*nv* 51, 53
  - -kIt-*nv* 85
  - -kuaq-*nv* 189
  - -laIt-*vv* 65-66, 137
  - -liuq-*nv* 121
  - -lla-*vv* 65-66, 139
  - -llatu-*vv* 213
  - -lluataq(-)*nn*,*vv* 156
  - -łhaaq-*vv* 120, 138
  - ÷miit-*nv* 118
  - ÷miñŋaq-*nv* 119
  - ÷muk-*nv* 118, 136
  - ÷muuti-*nv* 137
  - +niaŋIt-*vv* 32, 41
  - +niaq-*vv* 32, 41, 65, 139
  - ±ŋIt-*vv* 32, 52, 65, 139
  - ±ŋitchaaġi-*vv* 157
  - +p/vallIq-*vv* 171
  - +q-*nv* 118
  - -qaġniaq-*nv* 61
  - -qaq-*nv* 50
  - +qpak *nn* 103
  - +qpak-*vv* 103, 138
  - ±qqayaq-*vv* 155
  - +rraqsI-*vv* 212
  - +saaġi-*vv* 32, 41, 157
  - +saaġiŋIt-*vv* 32, 41
  - +[s]uk-*vv* 102, 138
  - +[s]ulaIt-*vv* 214
  - +[s]uu-*vv* 120, 137
  - +[t]aġuguu-*nv* 105
  - +[t]aġuk-*nv* 105
  - +[t]aġulaIt-*nv* 105
  - +[t]aġuŋIt-*nv* 105
  - +[t]alaIt-*nv* 86
  - +[t]alla-*nv* 86
  - +[t]aŋIt-*nv* 86
  - +[t]aq-*nv* 84
  - +tuġuguu-*nv* 105
  - +tuġuk-*nv* 105
  - +tuġulaIt-*nv* 105
  - +tuġuŋIt-*nv* 105
  - +tulaIt-*nv* 86
  - +tuŋIt-*nv* 85

- postbases (cont'd.)
  - +tuq-*nv* 83
  - :u-*nv* 82
  - :uŋIt-*nv* 85
  - :uti <> :un *nn* 171
  - +vIIt-*vv* 105
  - +vIk *vn* 104
  - +viqaq-*vv* 105
- present 63, 65
- pronoun 46, 47, 66, 74, 82, 150, 152, 168, 223-224, 231
  - absolutive 46, 47
  - demonstrative 223-224, 231
  - interrogative 46, 47, 66, 74, 82, 150, 152, 168
  - as object 47
  - relative 150, 152, 168
- pronunciation 1, 6, 7, 17
  - of palatalized consonants 6
  - of voiceless alveolar fricative 7
  - of voiceless palatal fricative 7
  - of voiceless velar and uvular fricatives 17
- Proto-Eskimo 19

-Q-

- question 31-32, 33, 54
  - negative 33, 54

-R-

- reflexive possessed noun 169-170
  - as definite object 170
  - endings 169
- relative 147, 154, 168
  - noun 147
  - personal name 154
  - pronoun 168
- retroflex, pronunciation of 8

-S-

- seasons 209, 220
- second person as co-subject 208
- semi-final weak i 51
- Seward Peninsula dialect 5
- similaris case 190, 196
  - formation of 190-192
- singular 42
- slash 39, 165
- "sometimes" (ił̣aanni) 122
- sound change 11

stem 15, 42, 44, 47, 229
    demonstrative 42, 44, 229
    noun 42
    verb 42, 46
stop 1,15, 28
    voiceless 5, 6
strong consonant 99, 115
strong i 7, 17, 19, 20, 22-26, 39
strong consonant 46
subject 63, 95
    number 63
    person 63
suffix 15

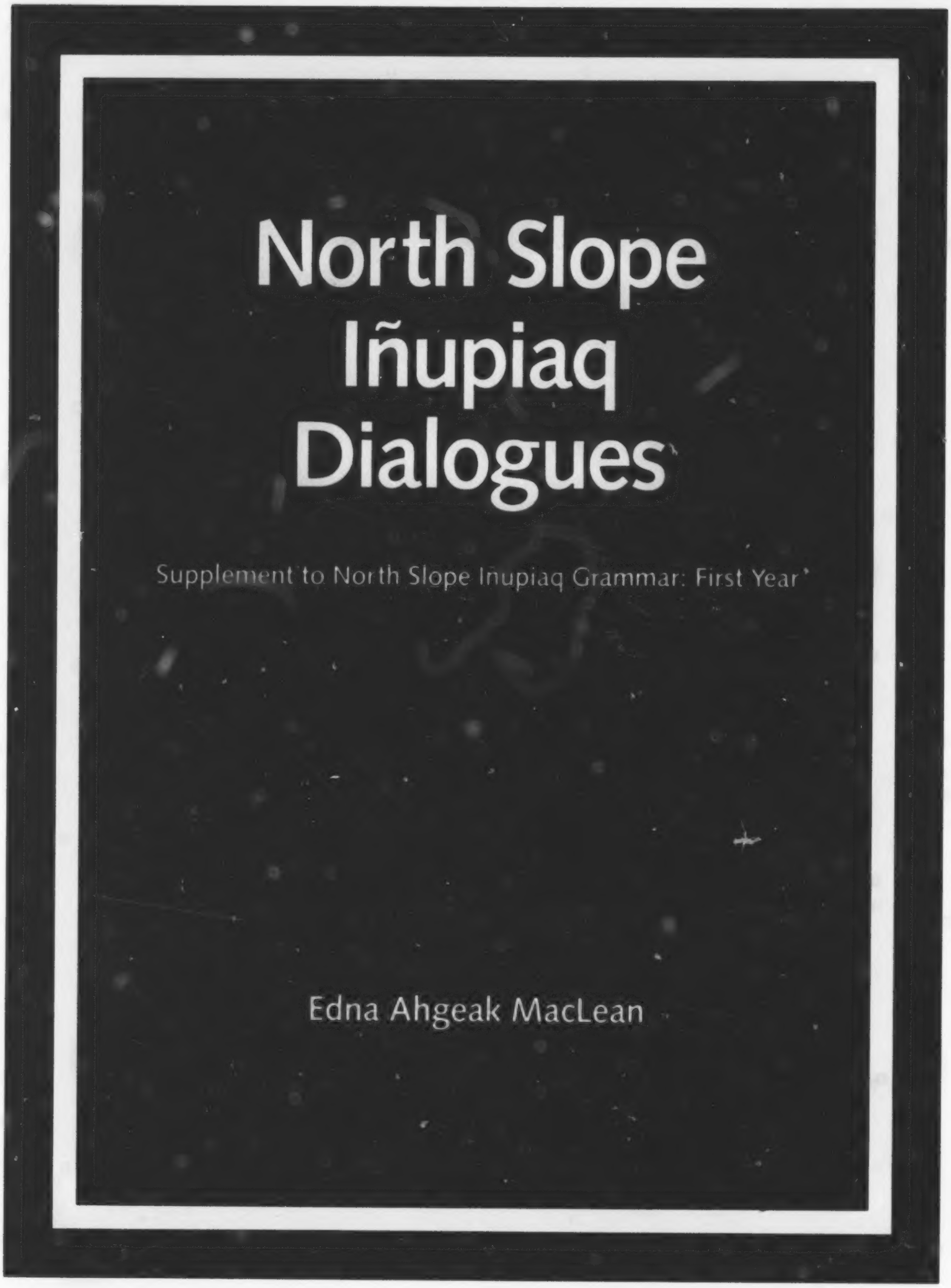
-T-
terminalis case 114, 194
    of directed motion or action 114, 195
    postbase ÷muk-*nv* 118
third person 63
time-related words 209-211, 220
tongue, position of 3, 8
transitive 20, 47, 95, 131-132, 185, 205, 221-222
    indicative endings 132, 205, 221-222
    interrogative endings 134, 205, 221-222
    sign *(t)* 47
    verb 81, 95, 131
    verbs of giving, taking away, selling or telling 185

-U-
uvular 2, 15

-V-
velar 2, 15
    fricative 2
    nasal 2
    stop 2
    voiceless velar fricative 9
velum 2
verb 46
    ending 48, 67
    stem 42, 46
    transitive 81, 95, 131
vialis case 186, 195
    formation of 188
    mode or means of transportation 187, 195
    special postbase -kuaq-*nv* 189
    through an area, place, or thing 187, 195
    time 187, 195
    topic 187, 195

voicing, absence of 2
vowel 3, 11
    cluster 28
    diphtong 12
    long 12

-W-
weak consonant 76, 98, 115
weak i 20, 22-26, 39
    semi-final 51
"what" (su) 53, 66, 119
"when" 211
word order 96, 147



North Slope Iñupiaq Dialogues

Supplement to North Slope Inupiaq Grammar: First Year

Edna Ahgeak MacLean

BEST COPY AVAILABLE

North Slope Iñupiaq Dialogues

Supplement to North Slope Iñupiaq Grammar: First Year

Edna Ahgeak MacLean

Alaska Native Language Center
and
Alaska Native Language Program/College of Liberal Arts
University of Alaska
Fairbanks
1985

NORTH SLOPE IÑUPIAQ Dialogues
by Edna Ahgeak MacLean
© 1985 by the Alaska Native Language Center and
Alaska Native Language Program/College of Liberal Arts, University of Alaska Fairbanks

All rights reserved
Printed in the United States of America

ISBN 1-55500-014-2

First Printing, 1985 500 copies
Second Printing, 1995 450 copies

Address inquiries to:
Alaska Native Language Center
University of Alaska Fairbanks
P.O. Box 757680
Fairbanks, AK 99775-7680

It is the policy of the University of Alaska to provide equal education and employment opportunities and to provide services and benefits to all students and employees without regard to race, color, religion, national origin, sex, age, disability, status as a Vietnam era or disabled veteran, marital status, changes in marital status, pregnancy, or parenthood, pursuant to laws enforced by the Department of Education and the Department of Labor, including Presidential Executive Order 11246, as amended, Title VI and Title VII of the 1964 Civil Rights Act, Title IX of the Education Amendments of 1972, the Public Health Service Act of 1971, the Veteran's Readjustment Assistance Act of 1974, the Vocational Rehabilitation Act of 1973, the Age Discrimination in Employment Act of 1967, the Equal Pay Act of 1963, the 14th Amendment, EEOC's Sex Discrimination Guidelines, and Alaska Statutes 18.80.010 et seq., and 14.18.010 et seq., and 36.30.010 et seq. Inquiries regarding application of these and other regulations should be directed either to the University of Alaska Fairbanks, Director of Employee Relations; the Office of Civil Rights, Department of Education, Washington, D.C.; or to the Office of Federal Contract Compliance Programs, Department of Labor, Washington, D.C.

DIALOGUE I

A.	Kiñailvit?	A.	Who are you_s?
B.	(atqiñ).	B.	(your name).
A.	Sumiuguvit?	A.	Where are you from?
B.	(iñuguġviiñ).	B.	(your hometown).

Qaaktuġvik	Barter Island	Kaŋiq	Buckland
Nuiqsat	Nuiqsut	Ipnatchiaq	Deering
Anaqtuuvak	Anaktuvak Pass	Qigiqtaq	Shishmaref
Umiat	Umiat	Kiŋigin	Wales
Atqasuk	Atkasuk	Iŋaliq	Little Diomede
Utqiaġvik	Barrow	Imaqłiq	Big Diomede
Ulġuniq	Wainwright	Ugiuvak	King Island
Kali	Point Lay		Brevig Mission
Tikiġaq	Point Hope		Teller
Kivaliñiq	Kivalina		Mary's Igloo
Nuataaq	Noatak	Sitŋasuaq	Nome
Qikiqtaġruk	Kotzebue		Council
Nuurvik	Noorvik	Nachirvik	White Mountain
Katyaat	Kiana	Chiŋik	Golovin
Ivisaappaat	Ambler		Elim
Isiŋnaq	Shungnak	Kuuyuk	Koyuk
Laugviik	Kobuk	Chaqtuliq	Shaktoolik
Siiḷivik *or* Akuliġaq	Selawik	Uŋalaqłiit	Unalakleet

Morpheme analysis:

A.	Kiña	/ ilvit?
	Who_s	/ $2P_s$ (pro.)

B.	(atq	/ iñ).
	name (atiq)	/ $2P_{s\text{-}s}$ your

A.	Su	/ mi	/ u	/ g	/ u	/ vit?
	Where	/ (loc.)	/ to be	/ insert to avoid three vowel cluster	/ to be	/ $2P_s$ (interrog.)

B.	(iñug	/ uġ	/ vi	/ iñ).
	person	/ to become	/ place	/ $2P_{s\text{-}s}$ your

DIALOGUE II

A.	Suniaqpit uvlupak?	A.	What are you$_s$ going to do today?
B.	Iḷisaġniaqtuŋa. Aasiilvit?	B.	I am going to study. What about you$_s$?
A.	Iḷisaġniaġmiuŋa. Sunigli iḷisaġniaqpit?	A.	I'm going to study also. What are you going to study?
B.	Iñupiat uqaluŋiññik.	B.	Iñupiaq words.

Morpheme analysis:

A.	Su	/ niaq	/ pit		uvlu	/ pak?
	what	/ will	/ $2P_s$ (interrog.)		day	/ during
B.	Iḷisaġ	/ niaq	/ tuŋa.		Aasi	/ ilvit?
	to study	/ will	/ $1P_s$ (pres. indic.)		and	/ $2P_s$ (pro.)
A.	Iḷisaġ	/ niaġ	/ mi	/ uŋa.		
	to study	/ will	/ also	/ $1P_s$		
				(pres. indic. short form)		
	Su	/ nig	/ li			
	what	/ (mod.)	/ (encli.)			
			change of subject			
	iḷisaġ	/ niaq	/ pit?			
	to study	/ will	/ $2P_s$ (interrog.)			
B.	Iñupiat		uqalu	/ ŋiñ	/ ñik.	
	North Alaska Eskimos		word	/ $3P_{p\text{-}p}$ their	/ (mod.)	

295

DIALOGUE III

A.	Sumuaqsivit?	A.	Where are you_s going?
B.	Tauqsiġñiaġviŋmun.	B.	To the store.
A.	Malikkumiñaqpigiñ?	A.	May I come with you_s?
B.	Ii, tigumiaqasiġiaŋŋa.	B.	Yes, come and help me carry things (home).

Morpheme analysis:

A.	Su	/ mu	/ aqsi	/ vit?	
	Where	/ to go	/ about to	/ $2P_s$ (interrog.)	
B.	Tauqsiġ	/ ñiaġ	/ viŋ	/ mun.	
	to buy	/ to try to	/ place	/ to (term.)	
A.	Malik	/ kumiñaq	/ pigiñ?		
	to follow	/ can-able to	/ $1P_s$-$2P_s$ (interrog.)		
B.	Ii,	tigumia	/ qasiġ	/ ia	/ ŋŋa.
	Yes,	to carry	/ to do together	/ to go	/ $2P_s$-$1P_s$ (imper.)

DIALOGUE IV

A.	Kuuppiaqtuġiaġukpit Wood Center-mun?	A.	Would you like to go have some coffee at the Wood Center?
B.	Ii, makua naatiqtuuraġlagi.	B.	Yes, let me finish these quickly (first).
A.	Sunmakua?	A.	What are these?
B.	Puuqtalukpata annuġaaksrautitka.	B.	The costume I will wear for Halloween.

Morpheme analysis:

A.	Kuuppiaq	/ tuġ	/ iaġ	/ uk	/ pit.
	coffee	/ consume	/ go	/ want to	/ $2P_s$ (interrog.)
	Wood Center	/ mun?			
		to (term.)			

B.	Ii,	makua	naatiq	/ tuuraġ	/ lagi.
	Yes,	these	finish quickly	/ quickly	/ $1P_s$-$3P_s$ (opt.) let

A.	Sun	/ makua?
	what_p	/ these

B.	Puuqtaluk	/ pata	annuġaa	/ ksra	/ uti	/ tka
	to be Halloween	$3P_p$ (cond.)	clothing	/ potential	/ means	/ $1P_{s\text{-}p}$ my

DIALOGUE V

A.	Sumi utaqqiñiaġniva?	A.	Where did he say he would wait?
B.	Tauqsiġñiaġvium tunuani utaqqiñiaġniruaq.	B.	He said he would wait behind the store.
A.	Aputikuaġun atuġniaqpiuŋ?	A.	Will you$_s$ be driving a snowmachine?
B.	Ii, aapiyaġma atuŋiññiqpauŋ.	B.	Yes, if my older brother is not using it.

Morpheme analysis:

A.	Su	/ mi	utaqqi	/ ñiaġ	/ ni	/ va?
	where	/ (loc.)	to wait	/ will	/ did say	/ $3P_s$ (interrog.)

B.	Tauqsiġ	/ ñiaġ	/ vi	/ um
	to buy	/ endeavor, try	/ place	/ (rel. marker) showing possession of
	tunu	/ a	/ ni	
	back	/ $3P_{s-s}$ its	/ (loc.)	
	utaqqi	/ ñiaġ	/ ni	/ ruaq.
	to wait	/ will	/ did say	/ $3P_s$ (past indic.)

A.	Aputi	/ kuaġ	/ un
	snow	/ via, go through	/ means of
	atuġ	/ niaq	/ piuŋ?
	to use	/ will	/ $2P_s$-$3P_s$ (interrog.)

B.	Ii,	aapiyaġ	/ ma	
	Yes,	older brother	/ $1P_{s-s}$ my	
	atu	/ ŋiñ	/ ñiq	/ pauŋ.
	to use	/ not	/ becomes known, or established that	/ $3P_s$-$3P_s$ (conseq.) if

DIALOGUE VI

A.	Kiñalu aullaqtitpitku qamun?	A.	Who and you$_s$ started the car?
B.	Kisima.	B.	I, alone (by myself).
A.	Qaŋa qamutitallasivit?	A.	When did you$_s$ learn how to drive?
B.	Upiŋġaaq aapaa iḷisautiraani.	B.	My father taught me last summer.

Morpheme analysis:

A.	Kiña	/ lu	aullaq	/ tit	/ pitku	qamun?
	who$_s$	/ and	to go	/ to cause	/ 2P$_d$-3P$_s$ (interrog.)	car

B.	Kisi	/ ma.
	alone	/ I

A.	Qaŋa	qamutita	/ lla	/ si	/ vit?
	when in past	to drive	/ to be able to	/ to become	/ 2P$_s$ (interrog.)

B.	Upiŋġaaq	aapa	/ a	iḷisauti	/ raani.
	last summer	father	/ 1P$_{s\text{-}s}$ my	to teach	/ 3P$_s$-1P$_s$ (past indic.)

DIALOGUE VII

A.	Aiñiaqpit Christmas-qpata?	A.	Are you$_s$ going home during Christmas?
B.	Ii, aasii ilvit?	B.	Yes, what about you$_s$?
A.	Atchu. Uvva aiḷḷagugmivḷuŋalu maaniitchugmivḷuŋalu naliġuttuŋa.	A.	I don't know. I can't make up my mind whether I want to go home or stay here.
B.	Aiŋitkuvit maani suliqiniaqpit?	B.	If you$_s$ do not go home, what will you$_s$ do here?
A.	Savagniaqtuŋa.	A.	I will work.

Morpheme analysis:

A.	Ai	/ ñiaq	/ pit	Christmas-	/ q	/ pata?
	to go home	/ will	/ 2P$_s$ (interrog.)		/ verbalizer	/ 3P$_p$ (conseq.) when

B.	Ii,	aasii	ilvit?
	Yes,	and	2P$_s$ (pro.)

A.	Atchu.	Uvva				
	Don't know.	Here is the situation				
	ai	/ ḷḷag	/ ug	/ mi	/ vḷuŋa	/ lu
	to go home	/ for a while	/ to want to	/ also	/ 1P$_s$ (subord. real.)	/ (conj.) and
	ma	/ ani	/ chug	/ mi	/ vḷuŋa	/ lu
	around here	/ (dem.) (loc.)	/ to want to	/ also	/ 1P$_s$ (subord. real.)	/ (conj.) and
	naliġut	/ tuŋa.				
	to be indecisive	/ it to stay 1P$_s$ (indic.)				

B.	Ai	/ ŋit	/ kuvit	ma	/ ani
	to go home	/ not	/ 2P$_s$ (cond.) if, when	around here	/ (dem.) (loc.)
	su	/ liqi	/ niaq	/ pit?	
	what	/ having to do with	/ will	/ 2P$_s$ (interrog.)	

A.	Savag	/ niaq	/ tuŋa
	to work	/ will	/ 1P$_s$ (pres. indic.)

DIALOGUE VIII

A.	Uvlupak savagiaġniaqpit?	A.	Are you going to work today?
B.	Ii, savagiaġniaqtuŋa kuuppiaqtuġuiġumnuk. Qavsiñukpa?	B.	Yes, I will go to work after we have coffee. What time is it?
A.	7:30-ŋŋuqtuq. Ayaqasiġumiñaqpigiñ?	A.	It is 7:30. Can I come with you?
B.	Ii, ayaŋnaqsimagaatiguk.	B.	Yes, it is time for us to go now.

Morpheme analysis:

A.	Uvlu	/ pak	savag	/ iaġ	/ niaq	/ pit?
	day	/ during	to work	/ go	/ will	/ $2P_s$ (interrog.)
		today				

B.	Ii,	savag	/ iaġ	/ niaq	/ tuŋa
	Yes,	to work	/ go	/ will	/ $1P_s$ (pres. indic.)
	kuuppiaq	/ tuġ	/ uiġ	/ umnuk.	
	coffee	/ to drink	/ stop, cease	/ $1P_d$ (cond.) when	
	Qavsi	/ ñuk	/ pa?		
	how many	/ to go	/ $3P_s$	(interrog.)	

A.	7:30-ŋŋuq	/ tuq.		
	to become	/ $3P_s$ (pres. indic.)		
	Aya	/ qasiġ	/ umiñaq	/ pigiñ?
	to go	/ accompany	/ can, able	/ $1P_s$-$2P_s$ (interrog.)

B.	Ii,	ayaŋ	/ naqsi	/ ma	/ gaatiguk.
	Yes,	to go	/ to become time to	/ it is now known	/ $3P_s$-$1P_d$ (pres. indic.)

DIALOGUE IX

A.	Sumi savaguuvit?	A.	Where do you work?
B.	Maqpiġaaqaġviŋmi /	B.	I work at the library /
	Mitchaaġviŋmi /		at the airport /
	Siḷakkuaġviŋmi /		at the radio station /
	ANLC-tkunni savaguuruŋa.		at ANLC.
	Sumiḷi savaguuvit?		Where do you$_s$ work?
A.	Savaŋitchuŋa paŋmapak.	A.	I do not work at the present time
	Iḷisaqtuŋa University of Alaska-mi.		I am a student at the University of Alaska.
B.	Aarigaaŋŋuq.	B.	I sure envy you$_s$.

Morpheme analysis:

A.	Su	/ mi	savag	/ uu	/ vit?	
	where	/ (loc.) in	to work	/ always	/ 2P$_s$ (interrog.)	
B.	Maqpiġaa	/ qaġ	/ viŋ	/ mi		
	paper, book	/ to have	/ place	/ (loc.) at		
	Mitchaaġ	/ viŋ	/ mi			
	to land	/ place	/ (loc.) at			
	Siḷakkuaġ	/ viŋ	/ mi			
	to radio broadcast	/ place	/ (loc.) at			
	ANLC-tkun	/ ni	savag	/ uu	/ ruŋa.	
	institution of	/ (loc.) at	to work	/ always	/ 1P$_s$ (indic.)	
	Su	/ mi	/ ḷi	savag	/ uu	/ vit?
	where	/ (loc.) at	/ (enclitic) change of subject	to work	/ always	/ 2P$_s$ (interrog.)
A.	Sava	/ ŋit	/ chuŋa	paŋma	/ pak.	
	to work	/ not	/ 1P$_s$ (indic.)	now	/ during	
	Iḷisaq	/ tuŋa	University of Alaska-mi.			
	to study	1P$_s$ (indic.)			(loc.) at	
B.	Aarigaa	/ ŋŋuq.				
	it is good	/ envies				

DIALOGUE X

A.	Suutilaaŋa uuma iḷisimaviuŋ?	A.	Do you$_s$ know what this is?
B.	Sumiñ una piran?	B.	Where did you$_s$ get it?
A.	Taġium siñaaniñ unnuaq paqittaġa.	A.	I found it on the beach last night.
B.	Nalugiga. Tainnasimigliuvva tautukpaalluktuŋa.	B.	I don't know what it is. This is the first time I have seen anything like that.

Morpheme analysis:

A.	Su	/ u	/ tilaa	/ ŋa	uuma
	what	/ to be	/ assessment measurement inquiry	/ $3P_{s\text{-}s}$ its	(dem. rel. pro.) this one's
	iḷisima	/ viuŋ?			
	to know	/ $2P_s$-$3P_s$ (interrog.)			

B.	Su	/ miñ	una	pi	/ ran?
	where	/ (abla.) from	(dem. abs. pro.) this one, restricted, visible	to get	/ $2P_s$-$3P_s$ (past indic.)

A.	Taġiu	/ m	siña	/ a	/ niñ
	ocean	/ (rel mkr.) of	edge, border	/ $3P_{s\text{-}s}$ its	/ (abla.) from
	unnuaq		paqit	/ taġa.	
	last night		to find	/ $1P_s$-$3P_s$ (past indic.)	

B.	Nalu	/ giga.	Tainnasi	/ mig	/ liuvva
	to not know	/ $1P_s$-$3P_s$ (pres. indic.)	like that one	/ (mod.)	/ here is the situation
	tautuk	/ paalluk	/ tuŋa.		
	to see	/ to do for the first time	/ $1P_s$ (pres. indic.)		

DIALOGUE XI

A.	Sumi tautukpiuŋ aakaga?	A.	Where did you$_s$ see my mother?
B.	Tautuktaġa aakan tauqsiġñiaġvium siḷataani.	B.	I saw your mother outside the store.
A.	Tigumiagukkaqsimava?	A.	Was she carrying many things?
B.	Ii, tigumiaqasiġiaquruaq iliŋnun.	B.	Yes, she wanted you to come and help her carry the things.

Morpheme analysis:

A.	Su	/ mi	tautuk	/ piuŋ	aaka	/ ga?
	where	/ (loc.)	to see	/ $2P_s$-$3P_s$ (interrog.)	mother	/ $1P_{s-s}$ my

B.	Tautuk	/ taġa	aaka	/ n
	to see	/ $1P_s$-$3P_s$ (past indic.)	mother	/ $2P_{s-s}$ your
	tauqsiġ	/ ñiaġ	/ vi	/ um
	to buy	/ to try	/ place	/ (rel. mkr.)
	siḷata	/ a	/ ni.	
	outside area	/ $3P_{s-s}$ its	/ (loc.) in	

A.	Tigumia	/ g	/ ukkaq	/ sima	/ va?
	thing to carry	/ insert to avoid three vowels	/ to have	/ did	/ $3P_s$ (interrog.)

B.	Ii,	tigumia	/ qasiġ	/ ia	/ qu	/ ruaq
	Yes,	to carry	/ together with	/ to go and do	/ requests	/ $3P_s$ (past indic.)
	iliŋ	/ nun				
	$2P_s$ (pro.)	/ (term. as secondary subject)				

DIALOGUE XII

A.	Ikayuġumiñaqpiŋa?	A.	Can you$_s$ help me?
B.	Suaqsivit?	B.	What are you$_s$ going to do?
A.	Matkua marra pamuŋa nuutaksraġigitka uvlupak.	A.	I have to move these things upstairs today.
B.	Aaqanuq. Qiluqqitkuma pasiñiaġmigikpiñ.	B.	I guess so. If I strain my back and pull a muscle, I'll blame you.

Morpheme analysis:

A.	Ikayuġ	/ umiñaq	/ piŋa?
	to help	/ can, be able to	/ $2P_s$-$1P_s$ (interrog.)

B.	Su	/ aqsi	/ vit?
	what	/ about to do	/ $2P_s$ (interrog.)

A.	Matkua	marra	pam	/ uŋa
	(dem. pro.) these, extended, visible	(dem. adv.) around here	(dem. stem) up there, not visible=upstairs	/ (dem. term.) to

nuu	/ taksraġ	/ i	/ gitka	uvlupak.
to move	/ one that must be	/ to have as one's ____ to	/ $1P_s$-$3P_s$ (pres. indic.)	today

B.	Aaqanuq.	Qiluqqit	/ kuma
	I guess so	pull a back muscle	/ $1P_s$-$2P_s$ (pres. indic.)

pasi	/ ñiaġ	/ mi	/ gikpiñ.
to blame	/ will	/ as a consequence	/ $1P_s$-$2P_s$ (pres. indic.)

DIALOGUE XIII

A.	Sumuksauraqpit?	A.	Where are you$_s$ going in such a hurry?
B.	Qitigvigmun.	B.	To the gym.
A.	Suvat qitigvigmi?	A.	What is going on at the gym?
B.	Samma ayuktalgitchut. Pamma ayuktalgitchut. Amma ayuktalgitchut.	B.	There's a basketball game down there. There's a basketball game up there. There's a basketball game over there.

Morpheme analysis:

A.	Su	/ muk	/ sauraq	/ pit?
	where	/ to go	/ in a hurry	/ $2P_s$ (interrog.)

B.	Qitiq	/ vig	/ mun.
	to play games	/ place	/ (term.) to

A.	Su	/ vat	qitig	/ vig	/ mi?
	what do	/ $3P_s$ (interrog.)	to play games	/ place	/ (loc.) at

B.	Pamma	or	Amma	or	Samma
	(dem. adv.) up there, not visible; towards inland		(dem. adv.) over there, usually on same plane or latitude; not visible		(dem. adv.) down there, not visible; towards the ocean

ayukta	/ lgit	/ chut.
to play ball	/ again	/ $3P_p$ (pres. indic.)